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The
CHRISTIAN CENTURY
A Journal of Religion

GERMANY
A Prophecy of Western Civilization
By Reinhold Niebuhr

INDIA
Is Mission Neutrality Possible?
By Clifford Manshardt

CHINA
A Time for Steady Hands
An Editorial

Survey of Books for March

Fifteen Cents a Copy—March 2, 1932—Four Dollars a Year

The CHRISTIAN CENTURY

March 2, 1932

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Entered as second-class matter February 28, 1902, at Chicago, Ill., under the act of March 3, 1879. Published weekly by the Christian Century Press, 440 South Dearborn Street, Chicago, Ill.

The Christian Century is indexed in the Readers' Guide to Periodical Literature generally found in the larger public libraries.

$4.00 a year. Canadian postage, 52 cents extra; foreign postage, $1.04 extra.

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The CHRISTIAN CENTURY
An Undenominational Journal of Religion

VOLUME XLIX CHICAGO, MARCH 2, 1932 NUMBER 9

EDITORIAL

WITH the proclamation of the "independence" of the three provinces of Manchuria and inner Mongolia, and the rechristening of these territories as the new state as Ankuo, the last question is removed as to the purpose behind Japan's course north of the great wall of China. For the state that thus appears is too patent a fraud to deceive anybody. No one seems to know as yet whether it is allegedly a republic or a monarchy. But everyone knows that it is actually nothing but a false front for a complete Japanese occupation. It is merely a method of confirming the Japanese conquest. Among all the figures that have borne their dishonorable parts in the establishment of the new state, none evokes as much sympathy as the puppet monarch, Pu-Yi. How sorry a life that lad has led! Forced, as a mere babe, to serve the closing months of the Manchu dynasty as the puppet emperor of China; then living as a closely guarded refugee behind the walls of a Tientsin compound, poor Pu-yi has now been inveigled out to act as a puppet once more. But this time in a drama which is likely to close, at least for him, in grim tragedy. It is a bitter fate for the last of a proud dynasty—to end his career as a plaything in alien hands.

The Pitiful Fate of Henry Pu-Yi

Japan's Drive Is Held in Check

ON FEBRUARY 20 Japan launched her carefully prepared major drive against the Chinese lines stretching from the Woosung forts at the confluence of the Yangtze and Whangpoo rivers to the borders of the international settlement of Shanghai. These words are being written on February 23, but after the receipt of the dispatches covering the early hours of fighting on February 24. As they are written, the Chinese lines are still intact; in certain places the Chinese are even venturing to counter-attack; it is reported that the Japanese drive is noticeably slowing down as further reinforcements are summoned from Japan. This is one of the most astonishing reversals of military expectation in modern times! The repulse of the first Japanese attacks on the Chapei section of Shanghai, while unexpected, was explained as a result of the inadequate preparations of the Japanese admiral and the insufficiency of the forces involved. No such explanation can be given for the failure of this latest drive. Japan brought into action a fresh army of between 40,000 and 50,000 men, operating over a comparatively compact area, and supported by the guns of a formidable naval flotilla as well as by airplanes, tanks and siege artillery. The military problem involved was exceedingly simple: that of piercing a thinly held line at its center and then rolling the two wings back toward either end. Japan has utterly failed to do this in five days of bitter fighting. Her loss in prestige is greater even than her loss in men and money—and her losses in both those respects must be large. She has likewise succeeded, by her attack, in bringing to the assistance of the Cantonese troops that formerly opposed her at Shanghai the larger forces of the Nanking government. It would be hard to imagine a military action gone more completely awry.

Fascism Cannot Win by Constitutional Means

HITLER'S announcement of his candidacy for the presidency of the German republic does not, at this distance, appear to have even the merit of being good politics. For a fascist leader to seek office by the regular constitutional means of election is to step out of his character. The better fascist he is, the less should be his reliance upon what the little father of all the fascists contemptuously calls "temporary majorities." Fascism does not flourish in an atmosphere of free elections. Whatever may be the merits or demerits of the system, its establishment is essentially a revolutionary procedure, and its dominance means the control of a country by a minority group which assumes that it represents the spirit of the nation better than the majority does and which

has the power of organization and of arms to make its control effective. The Italian fascists never tire of reiterating the assertion that they came into power by a revolution, and that fascism is nothing if not revolutionary. It is ridiculous to expect to try to bring about revolution by a free election, and an election that is not free is not an election but a disguised coup. Lacking the facilities for accomplishing anything like that, Hitler has but a negligible chance of success at the polls. The strength of his appeal has been to the younger and bolder spirits in whom dissatisfaction with existing conditions has reached the point where they are willing to junk the constitution, set up a wholly new regime, and make the people take it because it is good for them whether they like it or not. Hitler as the leader of a fascist revolution was an ominous figure. Hitler as a constitutional candidate for office is no figure at all.

De Valera Wins Irish Election

THE VICTORY of De Valera over Cosgrave for the presidency of the Irish Free State presents the curious picture of a radical coming into the highest office under a constitution which he has hitherto consistently repudiated. What his triumph at the polls appears to mean is not that the government and the electorate have shifted to the left so far as to occupy the position which has hitherto been associated with the name of De Valera, but that De Valera has bowed his neck to the yoke and decided to conform his policy to the requirements of constitutional procedure. Such a thing might, of course, conceivably happen in the case of Hitler also, in the improbable event of his election. Or if France, under the new Tardieu cabinet, should do something particularly foolish and truculent, it might be possible for Hitler to carry his government into a violently nationalistic position under the spur of a Gallic threat. But nothing of this sort can be even remotely envisaged in the case of Ireland. The emerald isle was never so safe, and it would be difficult even for one with De Valera's rhetorical gifts to exercise any effective leadership in the direction of a radical change in the government. His inevitable course as president, it would seem, will be to conform to the practical requirements of the existing situation and do what he can since he cannot do what he would. Probably we shall see another illustration of the sobering and restraining effects of public office.

Federal Relief Measure Divides Both Parties

HOW little the dividing line between the two leading political parties represents a cleavage on live issues was vividly shown by the vote in the senate on the La Follette-Costigan bill for a federal appropriation for the relief of the unemployed. The roll call showed 15 republicans for and 27 against the bill; 18 democrats for and 21 against it. Yet no measure has touched more intimately the interests of the helpless multitudes who have already experienced ruin and are now facing starvation, and none more clearly has involved those high principles of government upon which it is popularly supposed that political parties take their stand. Just what, after all, is the business of the federal government? It would doubtless be an unprofitable expenditure of public funds—which heaven forbid—to set a federal commission to studying this question, but it would surely not be out of the way for any aggregation of citizens that wishes to call itself a national party to make some clear and considered declaration that would be sufficiently definite to inform the country as to what it has to expect from representatives of the party on a question like this. If the responsibility for the defeat of the relief measure cannot be laid at the door of either of the great parties, it must rest, first, upon the individual senators who voted against it, and second, upon the administration which threw its influences wholly on the side of the opposition. And in the light of actual conditions, that is no light responsibility.

Why Speaker Garner?

AMERICA'S rapidly changing political situation has taken on a new aspect with the coming to the front of the speaker of the house of representatives, John N. Garner, as a leading candidate for the democratic presidential nomination. As matters stand today, Speaker Garner's chances are as good as anyone's, and a great deal better than those of most of the other aspirants. Why should they be? Because of the office which he holds? No; he has not held it long enough to make any important record of public service in it, and the speakership has never been regarded as a natural steppingstone to the presidency. Because of the achievements of his years in congress? No; he has been a member of the house since 1903, and if anyone can recall any important legislation which bears his name as a trophy of these twenty-nine years in office, he can do better than we can. His has been the record of the successful politician, whose success has consisted in first getting into office and then staying there, letting the tradition of seniority do its perfect work when it came to the passing out of plums. Why, then, should Speaker Garner be growing so large on the horizon of the democratic convention? Because the Smith announcement has made it likely that, by virtue of the two-thirds rule, there will be a dark horse nomination. Because the essential requirement for a dark horse is that nobody know anything against him. Ever since the nomination and election of James K. Polk the United States has had its share of men put into the presidential chair because nobody knew enough about them to care to oppose them. But we doubt whether the nation is in the mood to select its leader on that basis

this year. Nor, it should be said to the gentlemen who are now pushing Mr. Garner, is the speaker quite as ectoplasmatic a figure as they aver. His first and most enthusiastic supporter is Mr. William Randolph Hearst. That tells something.

Who Knows What's Happening In Kentucky?

A GROUP of writers from New York recently attempted to distribute food in the mining centers of Kentucky. On February 10, while in the town of Pineville, the seat of Bell county—which, with the adjoining Harlan county, has been the scene of most of the recent industrial troubles—these writers were set upon by an armed mob, some of them were severely beaten up, and all were driven out of the state. The reports of the whole episode, as submitted to congress in affidavits made by the victims, do not greatly differ from previous dismaying reports which have been brought back from the region of a condition of armed fascism supported by the coal interests. But one new and important revelation has come out of this latest resort to terrorism in the identification of one Herndon Evans as a member of the mob. This gentleman is not only the local head of the Red Cross, and as such in charge of the distribution of relief supplies sent in by that organization, but he is likewise the Bell county correspondent of the Associated press. In other words, it thus becomes manifest that the rest of the nation has been depending for its reports of conditions in this important spot on the witness of one who has been himself a part of the coal interests' armed terrorism! Such a discovery inevitably raises the question as to how much the nation really knows about the true state of affairs in this region and industry. If the sources of news are thus tainted, the very basis for successful democratic dealing with an exigent public problem is destroyed. But perhaps that does not worry the press.

Legal Ethics and Easy Divorce

AN intricate and, as it frequently seems to the layman, artificial system of "ethics" has been built up about the practice of the legal profession. But to the outsider there sometimes appears cause for question whether, even after this elaborate code has been scrupulously observed, the bar itself remains in an ethically defensible position. Take, for example, the report in the American Bar Association Journal of the "jubilee session" of the Garland county (Arkansas) bar association, held when the supreme court of that state upheld the new ninety-day divorce law. The celebration took place in the chancery court room of the Hot Springs courthouse. "Quite appropriately," says the Journal, "the question of fees came up, and a committee was appointed to consider revision of the scale. The chairman of the meeting urged an upward revision and his views were echoed by a number of those present. Prospects for demands for legal services appeared extremely encouraging, from statements made by the prosecuting attorney, the mayor, and others. . . . With notable community spirit [the mayor] urged strict compliance with the law requiring sixty days' residence before suit may be filed, in order to obtain full benefit of the new law for the entire city." The picture thus given may have seemed, to the bar of Hot Springs, a picture of a jubilee; but it was a jubilee of vultures. These men were celebrating the removal of the last hindrance against engaging in one of the most demoralizing businesses in America. Divorce is bad enough under any circumstances. But divorce, cheapened and commercialized as it is in the profit-seeking competition into which Arkansas has now entered, is a deliberate destruction of the fabric of society. And the lawyers who hail the chance to engage in this work of destruction lower their whole profession in public esteem.

The Nobel Prize for Upton Sinclair?

UPTON SINCLAIR is being proposed, seriously, as a candidate for the Nobel prize in literature. When the news spreads, protests may be expected from many quarters. Already it is said that he is a writer of no literary importance, that he is an inveterate self-advertiser, and that his writings are subversive of religion, morality, the state and the social order in general. If the last group of objections is true, the self-advertising indictment doesn't really matter, and the dictum that he has no literary value may need considerable modification. Sinclair is neither a Hawthorne nor a Hardy. He does not bother his head about literature for its own sake. Whenever he writes a book, he does so to get action, and he is not often denied it. But you can't say that a man is of no literary importance, whose writings have violently disturbed whole areas of American life, unless you have a new definition of what makes written words important. A noteworthy incident of the Sinclair boom for the Nobel prize is the warm support it has received in European literary circles. Lawrence Housman and Sir Arthur Pinero in England, Gabriel Hanotaux and other French academicians, Louis Raemakers of Belgium, and several members of the Dutch Academy, are among its advocates. Of course Russia is all for Sinclair, whose books sell there by the hundreds of thousands. It is beyond dispute that this crusader, erratic, careless of all men's toes, has more influence with the uncomfortable of our time than the comfortable like to believe. He writes much that is unmitigated and unprofitable muckraking, and not a little nonsense. But the man whose pen can shake Chicago with "The Jungle," and Massachusetts with "Boston," and the capitalist press with "The Brass Check," and college faculties with "The Goose Step," and the ecclesiastics with "The Profits

of Religion," must be somewhat, in some department of literature or other. If he is as yet difficult to classify, perhaps the Nobel prize might at least serve to "place" him.

Is Methodism Going Democratic?

IF the average American Methodist is not the grotesque sectarian beloved of H. L. Mencken and the other caricaturists, neither is he the idealized combination of shrewdness and sanctity which Dr. Cadman now and then conjures up out of tender memories and generous friendships. Rather is he a practical-minded Protestant, who does not feel so secure as he once did in his hold on the Methodist doctrine of assurance, personal or denominational. An outsider may deduce something of this from the results of a poll recently taken by the Northwestern Christian Advocate. This journal sent rather elaborate ballot papers to 8,000 ministers of the Methodist church, and through them to as many laymen—and women. Responses came from 2,350 ministers and 2,250 laymen. The answers are not just straws in the wind, but a whole meteorological survey, well worth the study of all the churches.

John Wesley wanted the people called Methodists to be a peculiar people, and they have been. But this poll more than suggests that some of their distinguishing marks are fading out. As evidence, take the answer on these ballot-papers to the question, "Should we make more effort at union with other denominations?" It is a five to one "Yes." True, most of the voters were thinking chiefly of union with other Methodist bodies, but not a few were well aware that union with the Presbyterians has gone far beyond the stage of pious hope. When one recalls the eighteenth-century strife between Calvinist and Arminian, the controversy between the Wesley of "Jesus, lover of my soul," and the Toplady of "Rock of ages," the doctrinal warfare which in this country was prolonged into the days of men yet living, this interest in general church union marks the rise of a new spirit in Methodism.

Another indication that Methodists are not the sticklers they once were for Wesleyan policy and practice is in the answer to the question, "Should rural churches be federated on community lines?" The vote stood, "Yes," 3,368; "No," 880; almost four to one for federation. There can be no mistaking what this means. No federated church can be comfortably conformed to the highly complex Methodist pattern of ecclesiastical control.

Methodists are traditionally outspoken, and their humblest conference produces in its wake many resolutions on contemporary politics and social life, as well as on the affairs of the church itself. The ballot before us shows that as to most of these subjects the voters had little fault to find with their church's attitude and action. They approved recognized Methodist sentiment as expressed in official deliverances on war and peace, prohibition, race relations, marriage and divorce, social justice, and other matters of social and ethical concern.

But at two points Methodists are no longer sure of themselves. One, significantly, is with respect to evangelism, that historic business of the Methodists. The doubt appears in two unlike forms. Some of the voters long for the good old days of the "protracted meeting." Others are impatient that any remnant of it yet lingers. Possibly the same question is in each group's thinking: What has the evangelist to say, in our time? One group still cherishes a hope that the evangelist may speak to lost and saved as Moody and Finney once spoke. The other people are sure this is a vain thing and would make no pretense of hoping. They look on any such longing as a craven desire for Egypt's emotional flesh-pots. Nevertheless, the traditionalists are not wholly subdued; they have a most irritating trick of challenging the religious education enthusiasts to clarify their terms, reveal their objectives and display their trophies.

It is this same religious education, of course, which is the other point of discontent. Here again the dissent from official pronouncements has two sources. What may be called the Sunday school crowd is not satisfied with what is being done, and neither is the church school crowd. But the reasons are different. The one thinks the procession moves too fast; the other knows it does not move fast enough.

For highly practical reasons the Methodists reveal a steadily growing purpose to circumscribe the authority and limit the power of their bishops. Traditionally, a Methodist bishop is one of the successors of John Wesley, who was a sanctified autocrat. But the vast power of Methodist bishops has passed its meridian. It began to decline when, some twenty years ago, the church first required the bishops to exercise supervision within definite geographical areas, each administering in his area for four years at least, and facing year by year the consequences of his own work. This change of relation brought a change of appraisal. The ecclesiastic who bursts on the view like a comet from the back of beyond is quite another being from the one whose phases are as frequent as the moon's. The moon gives more light, but the comet excites more awe.

The voters in this poll feel this, perhaps subconsciously. So, for one thing, they have expressed a desire to strengthen the episcopal areas, making them more unitary; and, for another thing, to elect bishops not, as now, for life but for a definitely limited term. They are not held back by any superstition about "once a bishop always a bishop." They know that Methodist bishops are not of that sort, as John Wesley explained in some of his most pungent letters, which have in no wise lost their flavor. If these voters have their way, the church will be noticeably decentralized. Its oft-boasted "connectionalism"

will give way before an increased measure of local and sectional autonomy, including a larger lay element in the controlling bodies. In each area the church will have a leader who will be in effect a diocesan, though not a prelate, and who, on completing a specified term, may be re-elected or returned to the ranks. The sub-diocesans under him will be elected by the conferences, not selected by the bishop.

That the Methodists mean to democratize their system is shown by the vote favoring an elective district superintendency. These under-shepherds, now chosen by the bishops, come into the closest contact with pastors and churches. The ministers, in addition, would put a stop to the theory of annual appointment or re-appointment to their churches. This theory is responsible for much of the strain which anybody may notice in a Methodist conference. It does not affect the largest churches, which long ago began to select their pastors by extra-legal methods. The middle group of churches more and more claim the same right. Sam Jones put it aptly a generation ago, and it is even truer now: "In the old days the Lord and the bishop made all the appointments; nowadays they make the little appointments."

The actualities revealed by this study of Methodist opinion are significant for other churches. What are they? That church union may increase, but centralized denominational control by boards and bishops will decrease. That mass evangelism is no longer a denominational policy, but that no substitute of visitation, personal persuasion or religious nurture is yet effective enough to fill its place. That increased lay participation in localized control will dissipate any danger of prelacy or hierarchy, so far as these might affect Protestantism. And, perhaps as important as any, that every church needs a periodical stock-taking—something other than a collating of official reports. The Northwestern's poll, this year and four years ago, was only a beginning, and necessarily superficial; but it was well worth taking.

Steady All in China!

THERE can be no disguising the seriousness of the situation in the far east. The guns of the Japanese army and navy are not pounding at the Chinese lines that stretch from Woosung to Shanghai alone; they are pounding as well at the world's will to peace. Had any such state of affairs as this developed in the years before the formation of the League of Nations and the establishment of the Kellogg pact—an unrestrained military assault by one nation on another, and at the exact point where the economic interests of a score of other nations were most endangered—the whole east would in far less time than this have been enveloped in war. Despite the dangers involved in military action, the basic reason why the nations have suffered the contemptuous course of Japanese diplomacy and the outlaw course of Japanese arms is because their governments will peace.

Yet the strain becomes more severe every day. As the fighting around Shanghai grows in savagery, the danger to the foreign population grows. The attempt to evacuate hundreds of foreign nationals from interior points is accompanied by great peril. Two British sailors and several foreign civilians have now been reported killed; the peoples of the west must steel themselves to learn any day of much more terrible events. Moreover, the progress of the fighting, even if foreign lives are spared, holds within it the possibility of grave consequences. Once the amazing resistance of the Chinese troops is broken—and it is still beyond belief that it will not be broken—the ensuing devastation of the lower Yangtze valley is almost certain to produce political catastrophe.

This may as a beginning bring the final disappearance of the attempt to maintain a central Chinese government, whether at Nanking or elsewhere. Then there may easily follow the consolidation of the five great central provinces now largely under communist control into an independent soviet republic, reaching back through a wide northwestern corridor —now occupied by the troops of General Feng Yü-hsiang—to link on to the Russian outposts in Outer Mongolia. Thoughtful readers will have no difficulty in foreseeing the enormous perils that would come out of any such development.

This is not irresponsible scaremongering. It is the darksome possibility that every foreign office in the world must contemplate as it studies what is happening in China. And it is not to be wondered that, as others than the officers of government see these perils dimly emerging, the cry increases for a resort to some sort of instant and drastic action. Do something! Do something before hundreds of our fellow-countrymen are killed! Do something before China is utterly smashed! Do something before all eastern Asia is reduced to chaos, and the menace of a communist world-state is upon us! Do something! Do something!

To those who are beginning to raise this cry it is time to say, in words that cannot be misunderstood, that something has been done. Newspaper clamor and the sound of the guns has diverted the attention of many from this fact. But it is a fact. *Something has been done.* Something of vast importance has been done. It is not something spectacular; not something that will halt the charging troops in mid-career —for apparently nothing can do that in the present temper of the Japanese government. But it is something of tremendous consequence; something that gathers power as the weeks pass and that will ultimately accumulate strength sufficient to teach Japan's militarists such a lesson as they will not soon forget.

We refer, of course, to the Stimson note of January 7, reinforced as that now is by the note of the members of the league council sent Japan under date of February 16. At the moment of writing, the Jap-

anese government is again engaged in quibbling over the circumstances under which this latter note was dispatched. But no form of legal casuistry can disguise the fact that the accredited representatives of the governments of Great Britain, France, Italy, Germany, Peru, Poland, Jugoslavia, Guatemala, Ireland, Norway, Panama and Spain have now informed Japan that they join the United States in refusing to recognize the validity of any titles, whether to territory or to other property, gained in the manner by which Japan has proceeded in Manchuria and Shanghai.

Here is an economic halter, firmly placed around Japan's throat, that will constantly grow tighter and tighter. It is true that, in taking Manchuria as she did, Japan seized gold bullion valued at $25,000,000 in the yamen of the Chinese governor at Mukden, together with already developed mines that will contribute important resources to her island industries. It is also possible, even likely, that if she captures the Chinese city of Shanghai she will be able to seize additional treasure of considerable amount, since the private banks there hold their reserve in bullion.

But all these seizures will be but a drop in the bucket toward the payment of the enormous expenses of the full-fledged military occupation that will be required to hold what she has taken. Japan can neither maintain herself in the Yangtze valley nor develop her booty in Manchuria without the aid of foreign funds. Any banker who loaned her a yen in the face of the declarations of January 7 and February 16 would be a fit subject for a sanity examination. With the world united in support of the Stimson principle, the more Japan grabs the worse off she will find herself in the long run. And, despite the censorship, there are many indications that the industrial elements in Japan are awakening to that fact.

What the world now needs to do, therefore, is to give the Stimson policy a chance to work. Recourse to force under such conditions would be criminal folly. Not only would it fail to accomplish any purpose that the present policy will not eventually gain —while it would enormously increase the amount of human misery—but it would destroy the most clear-cut test of the applicability of peaceful sanctions the world has yet witnessed. And if, while they rely upon the Stimson policy, the nations find a rage-blinded Japan ready to go smashing ahead until the very worst consequences that we have envisaged are on the horizon, they will then, having gone so far in common, be in a perfect position to appeal to those boycott measures which, to be effective, must be taken together.

An entirely new diplomatic situation has been brought to pass in China. Nothing in the history of international relations parallels it. It is a situation that has grown out of the world's new will to peace, expressed as that has been tentatively in such instruments as the covenant of the league and the terms of the nine-power treaty and unequivocally in the pledges of the Kellogg pact. Ever since last September the peoples of the west have been protesting—and rightly—because Japan has failed to respect her obligations under those instruments. Now it is time for them to recognize that they, likewise, are obligated by the same commitments.

Their governments, however haltingly, have at last acted in accord with this recognition. They have found, in supporting the declaration made by Mr. Stimson in his history-making note of January 7, a way by which Japan is set apart, to face and bear the consequences of her own misdeeds. Nothing should be permitted to interfere with the working out of this policy. No excited appeal to passion should be allowed to topple the protesting states back into the discredited forms of past procedure which they have disavowed. It is a time for clear thought and steady hands. Nothing, nothing whatever, should be permitted to betray these peace-seeking nations into the old folly of matching force with force. Japan, misled by her militarists, must be left to fall into the economic pit which she has digged for herself. For out of that will come a new freedom and a better destiny for Japan's own people, together with a giant stride toward the final establishment of world peace on a foundation of moral power.

A Needed Fletcherism

EDITOR THE CHRISTIAN CENTURY:

SIR: Mr. H. G. Wells, in the latest expression of a versatility which begins at the amoeba and ends with the League of Nations, calls for a "Grand Audit." The point is well taken, but why not include a mental as well as a monetary inventory? In order to do this efficiently the moratorium would have to be extended to publishing houses and to prolific pen-pushers. If he lived today, the vocabulary of Koheleth about the making of books and the chasing of book agents would have to be in Hebrew if only to preserve the atmosphere from profanity. The Apocalypse prescribes only one volume for consumption, but our diet most certainly invites dyspepsia, for these tremendous tomes lie like an unmasticated bolus on the stomach of the body politic.

Charge me not, Mr. Editor, with being a literary inquisitor, torturing passages on a rack and twisting quotations for ecclesiastical ends, and I will venture to cite from some "best sellers" and reputable writers proof that the unsuspecting and the dumb are alike exposed to a deluge of information and a dearth of interpretation. Remember, sir, these writers are all strictly contemporary in age and in thought. I have deliberately selected them from varied types of modern books, and from authors of good standing who are without uniformity of interest. Now that you have passed up cross-word puzzles, maybe these will,

incidentally, afford an exercise in memory callisthenics. Here they are:

The germ-plasm theory "throws out of the window about three-fourths of the sociology and social theory of the past three generations. It likewise shatters the main tenets of the political philosophy of the last forty centuries."

—*a "popular" scientist.*

"A man who commits a multiple murder is no more responsible for his behavior than an amiable and generous philanthropist."

—*an historian.*

Mankind are said to be "denuded of the last shred of guilty conscience because observation of Mercury's perihelion enabled Einstein to alter our ideas about space-time!"

—*a publicist.*

"Psychologists, especially those who belong to the Freudian school, are convinced that a cross is a conventionalized erotic symbol."

—*a best seller.*

"A relic of the religious awe at intoxication is the use of wine in the communion service."

—*a philosopher.*

"So we conclude that if God constitutes the greatest value, he cannot be a personality."

—*a professor.*

Maybe, Mr. Editor, in this already over-organized world, you are not ready to promote a Society for the Prevention of Cruelty to Readers, and all the above "staccato vociferations" may or may not appeal to you, but they certainly reflect a tendency to bolt our food for thought. Perhaps this accounts for so much heartburn.

Yours for Fletcherism,

QUINTUS QUIZ.

VERSE

We Who Have Toiled

WE who have toiled that you might play,
We who have wept that you might sing;

We who have given our daughters' youth
That you and yours might have your fling;

We who have given our sons to war
To swell your shares of bonded lies;

We who have wrought in halting fear
That your proud towers might pierce the skies;

We who have sown in noonday heat
That you might play your Wall Street games;

We who have dared your mines of doom,
We who have braved your steel-mill flames—

Fate strikes the hour!—and you shall know
What *we* have reaped of grief and woe.

THOMAS CURTIS CLARK.

So Slowly

I DO not know which is louder in this world,
The carol of a robin or the whimper of a starving child;
The one crowds out the other.
I cannot tell which is greater in this world,
The sacrificial love in human hearts
That soars to swell the music of the spheres,
Or the greed that keeps men's souls
In the depths from which we sprang;
So slowly do we climb.

LEE SPENCER.

First Daffodil

I WHO have lain without a sound
In my dark coffin underground,
Now hear the stirring roots of trees,
The brown earth rising to her knees.

Unfettered now the springing sod—
Up from the pulsing soil, the clod
Reaches to that forgotten blue—
A soaring flight that I share, too—

For I who lay in narrow earth
Now know the miracle of birth.

EDITH LOMBARD SQUIRES.

Today

TODAY
Let no mouth utter condolence—
The great hills are enough.
Peace lies on the green hills.
The valleys are quiet.
In warm meadows blossom the white daisies.

Today
Let no man lift his hand against his brother—
The sunlight is ample.
The sky is washed clean blue.
Water does not tire
Of cool music.
And tonight there will be stars
On the dark hills. . . .

Let no mouth utter condolence.
Let no man lift his hand against his brother.

CARL EDWIN BURKLUND.

A Conversation About God

By Henry Nelson Wieman
Douglas Clyde Macintosh
Max Carl Otto

Second Cycle, First Spokesman: Henry Nelson Wieman

IT SHOULD be noted that Mr. Macintosh and Mr. Otto agree on a number of points. They agree that we have no assured knowledge of a "Superhuman Conscious Intelligence and Will." Mr. Macintosh believes in such a being for moral and religious reasons, and Mr. Otto does not. But Mr. Macintosh explicitly states that this belief does not have evidence sufficient to call it knowledge. His chief contention against me is that I insist on assured knowledge of God, but that to get such knowledge must impoverish the idea of God. To have an idea of God of any religious value, chorus the two, you must supplement knowledge with a belief having less certitude than knowledge. Naturally Mr. Otto supports this position because he wanted to get rid of the idea of God.

Mr. Macintosh never makes the downright claim that a superhuman conscious intelligence and will exists. He only says it "ought" to exist, it is "not unreasonable to suppose," it "might turn out to be true," and "perhaps" repeated many times. Mr. Macintosh holds he is true to historic Christianity in supplementing knowledge with faith. But historic Christianity did not mean by faith a belief less sure than knowledge. On the contrary, it was more sure. It was infallible. One of the chief preoccupations of historic Christianity has been to defend this infallibility, through holy church and holy book. Therefore, I hold, Mr. Macintosh means something entirely different by "faith" from what the word meant in the past, and is not true to historic Christianity.

Belief and Infallibility

Furthermore, I claim, historic Christianity was quite right in insisting on the infallibility, for without it the belief is worthless for the function it filled. If the ultimate commitment of your life is to depend on a specific belief, that belief must be at least as certain as the observable objects by which you live your daily life. This belief in superhuman conscious intelligence and will is supposed to state what that is to which a man shall offer up everything in a glorious delirium of abandon, himself, his loved ones, his world, his all, now and forever, without any possibility of withdrawal or change. Plainly that is impossible if the belief is less certain than ordinary knowledge.

Mr. Macintosh, and the many who side with him, give us the old beliefs with much the same intellectual content they had in the past, but *take away the infallibility*. But the certitude of the beliefs was the important thing. Therefore, the beliefs are not the same at all, so far as their vital function is concerned. They become anachronisms. Give them back their old indubitability, supposing that were possible, and they would be the same. But without it, their religious significance is totally different. They can still serve as an added luxury to adorn a comfortable life. They can still provide inner sources of happiness and comfort. Indeed, if the chief function of God is to enrich the inner life, it is far better to have a God who can be treated as a fiction when convenient. But the passionate, fiery, tragic propulsion for living that once blazed at the touch of God is gone, when the belief becomes less certain than knowledge.

Man's Noblest Need for God

There is a hunger in the hearts of men for something to love which is of such incomparable and unchanging worth that it becomes the glory of all human living to offer up every sacrifice and devotion in its service and adoration. This is the noblest need of man for God. But to meet this need we must have certainty at least as great as we have for the existence of wife or child or home or country or any other object of great love and devotion which can be known by observation and reason. When preservation of the content is reversely proportional to the preservation of certainty, then the content must go.

We do not persistently put the old content into our idea of other persistent realities, such as nature or sun or man. If we insisted on describing nature as the ancients did, it might give us pleasant inner experiences, because it is so poetic, but we should consider nature an illusion or a fiction. If we do not put the same ancient content into our idea of nature or sun or man, why do we do it with God? The essential meaning of these persistent realities, is not the intellectual pattern which at any given time is the way they are described. The essential element of meaning is the function which these realities play in human life. The reality which served that function, and not men's ideas about it, is the real meaning of such terms as nature, sun and God.

What is the distinctive function of God in human life? No doubt the function will seem to vary as men's ideas of God vary. But what is the one most distinctive function of God in highest religions, making God different from everything else? It is not to serve as caretaker, not to do the tasks we are unable to do, nor give us things we cannot get for ourselves, although these are needs for God which both Mr. Macintosh and Mr. Otto put first. God might do all

these things. But the most distinctive function of God is to be one to adore supremely, to serve and fail and die for; to hang on the cross for; to change all the cold hard mean misery of life into the tenderness of tears; to give to all man's wretchedness the sanctity of a great devotion.

The Supreme Value

Nothing can be rationally treated in this way except the best there is or ever can be. I do not mean that God is anything that any man may think has this supreme value. I mean God is that, whatever its nature, which truly does have this value. God is that which rightly demands the supreme devotion of all human living, so that all men everywhere, in so far as they know the truth and live intelligently, and are appreciative of this reality, will give all their powers to it, and all their possessions, forever, no matter what the consequences, without reservation of any kind.

Is there any other word in all the languages of mankind which will convey this meaning? If there is, I shall be glad to use it instead of the word God. But any other word I know would be misleading and unintelligible. I do not mean merely the supreme good. I mean that, but I mean more. I mean that which has a certain function in human life, namely, of commanding this supreme devotion that is passionate, fiery and tragic.

I admit that the word God has other meanings than this. So has religion. So has nature more meanings than any one specifiable meaning. So has man. So has atheism and agnosticism. So has every word. For example, Mr. Otto says he does not know whether he is an atheist or an agnostic, and finally decides that he floats around somewhere in the aura of meaning these words carry, but that neither of them exactly applies to him. I do not accuse him of evasion or vacillation, as he does me, nor even exculpate him from the intent to deceive, as he does me, for I understand that every word carries a multiplicity of meanings. In common parlance a word is always too vague and ambiguous for accurate speech. Therefore you must do one or other of two things, if you are going to be accurate. Either you must take some common word and specify as accurately as possible just what you mean; or else you must, as Mr. Otto does in defining his position, say you mean something for which you have no word, either atheism or agnosticism or God.

Two Different Methods

I have at different times adopted these two different methods, just as Mr. Otto has done at different times in calling himself agnostic, atheist and neither. I have sometimes not used the word God. I have thus followed some of the mystics. I have spoken of something, however unknown, which is more worthy of our supreme devotion than all else. Again I have specified the nature of this reality, without giving the name. Again I have used the word "God," and stated what I meant by it, so clearly and fully that, as Mr. Otto says, some believers in God were "shocked and disillusioned." When Mr. Otto says I do that, he unintentionally defends me against his own accusation.

I have never at any time claimed that God is a personality. All I have ever done is to concede that other people might think of God in that way, providing they did not sacrifice what I hold to be the essential function of this reality. What I meant by this concession is that all of us, outside academic discussion, think of objects, especially most precious objects, in a very symbolic and inaccurate manner. None but a pedantic crank would insist that in everyday life people do otherwise.

I have sometimes referred to God by personal pronoun and sometimes by "it," for the same reason that Mr. Otto sometimes refers to himself as an agnostic and sometimes as an atheist. "It" connotes something less than human. I do not mean something less than human. But "he" connotes personality. I deny personality to God, not by subtraction but by addition. God functions so vastly and so importantly, that it is confusing and unintelligible to attribute personality to God. Personality attributed to God may seem clear and simple to some, because it is a familiar word, just as "life" seems to some a very enlightening word, when in fact we have no clear concept of life at all. If I had some more adequate pronoun than "it" and "he," I would use it. But I have no other, so I shift between them as Mr. Otto shifts between "atheist" and "agnostic."

Three Conceptions of God

Mr. Otto says I have three conceptions of God which cannot be reduced to one: God as person, as interaction and as system of patterns reaching beyond existence. The first I never upheld. The second and third are both applicable to any important existing thing. Mr. Otto, for example, is an interaction in existence, distinguished from other interactions by a distinctive set of patterns. But what makes Mr. Otto an interesting object when debating with him, or doing anything else with him, is the fact that he is going to do something in the future which I cannot predict. In other words, Mr. Otto, until he is dead, is interesting because he is more than a pattern of interactions in existence. He carries possibilities not yet in existence. These possibilities constitute a system of patterns not yet in existence. They constitute the essential nature of Mr. Otto, quite as much as anything in existence. Perhaps they are the most important part of Mr. Otto. Furthermore, some of these possibilities may never come into existence, because of the contingency of existence. Mr. Otto asked what I mean by chance. I mean contingency.

Thus Mr. Otto and God are alike in one respect. They are both partly in existence and partly in possibility. Both consist of a process of interaction, so far as they are in existence. Both consist of a system of unrealized patterns, so far as the existing part of

them carries possibilities which are as yet beyond existence. But Mr. Otto is not the only object like God in this respect. Everything that exists, and is a going concern with possibilities, deserves the same compliment. Mr. Otto and God differ, however, in several respects. One of these is that Mr. Otto is a personality while God is not. But Mr. Otto need not protest, for I do not intend any flattery. I do not mean that he is thereby superior to God.

The questions submitted by Mr. Otto, I shall answer in my next. But I must clear away one unintentional misrepresentation of my position by Mr. Otto. He says I am joined with Mr. Macintosh in trying to show the "logical validity of belief" in God. That is what Mr. Macintosh is doing. But it makes me appear to unite with him on the very issue on which we are diametrically opposed. I do *not* take an accepted belief in God and try to defend it. What I am doing is entirely different.

Infallible Devotion

We have given up infallible beliefs, and there is no reason to think we shall ever have them again. We do not want them. They are obstructive and evil in many ways. But in the days of our immaturity they were necessary to sustain an infallible devotion. Human life must have an infallible devotion, for without it there can be no human greatness. But we cannot have it if we make it dependent on specific beliefs, because our beliefs have become fallible. How, then, can we have it in our maturity? We can have it if we meet three requirements, which I shall briefly mention.

First, the cognitive side of our devotion must depend not on any single proposition or system of beliefs, but upon that method of ruthless criticism and implacable reason which makes every proposition submitted to it progressively self-corrective. The best description I know of this method is given by Morris Cohen in his "Reason and Nature." If we do this, we shall know that any set of guiding propositions which may serve us as intellectual content of belief, is only a meager and inadequate statement of the hidden glory that we supremely serve. But these propositions are self-corrective and progressively adequate as long as we doubt, criticize and test with all the rigor at our command. We can doubt the propositions, if we follow this method, because our devotion is not dependent on them. Our devotion is only dependent on the illumination found by way of criticism and doubt.

Second, the emotional side of our devotion must be fed, not by these guiding propositions, which take the place of old beliefs, and not by this method of criticism, but by that art which can symbolize the splendor we are not yet able to reduce to a system of concepts.

Third, the volitional side of our devotion must be nourished by those methods and seasons of self dedication which go by the name of worship.

In this discussion we shall not be presenting the art and the worship, but only attempting to clarify some of the guiding propositions. The basic proposition I have already stated, and it will be further elaborated. It is this: Mutuality magnified to the maximum for God's sake. That provides the specifications for action to a life dedicated to God.

God and Our Beliefs

It is the inalienable demand of love to seek with all its powers to know most accurately and fully and by most rigorous tests, what in reality God is. But to cherish beliefs about God which have not met these tests, is to love our own beliefs more than God. Knowledge can be attained only when we subject every belief to most rigorous tests, and cast out, or reconstruct, every belief which does not meet these tests. Hence, if we truly love God, we shall change our beliefs about him whenever further evidence and further testing demand it.

The religion of infallible devotion must take the place of the religion of infallible belief. Today we stand midway between a religion of infallible belief, which we have given up, and a religion of infallible devotion, which we have not yet attained. Hence the creeping paralysis that spreads through modern life. But when we cease to try to believe anything about God save what implacable reason and ruthless criticism may declare, there comes an enveloping blessedness, and flood of unquestioning love; there comes the strength for great living, the wellspring of peace, the drive to meet every challenge. These are the gifts of God when God is loved without belief, with only knowledge and guiding propositions on the one hand, and on the other, the art that symbolizes the sublimity we are not yet able to reduce to accurate concepts, and the worship that puts human life on the altar and applies the torch.

The Conversation will be continued next week with Professor Macintosh as the spokesman.

A Striker's Funeral

By Charles C. Webber

WE found his home on an unpaved street in the outskirts of the city. Except for the number over the door, there was nothing to distinguish it from the houses of other workingmen in the neighborhood. The plain, simple casket, containing his body, occupied most of the space in the little front room. Seated around it, dressed in heavy black mourning, were his wife, three of his six children, his elderly father and his mother. Other relatives and friends were crowded about.

I

Our inquiries on the previous day had revealed that he had been out on strike for seventeen weeks.

"You see," our informant had said, "he could barely support his large family on the wages he got

in the silk mill, and when his boss made the cut he walked out with the other workers."

"Was he an active striker?"

"I should say so! Every morning, rain or shine, he was out on the picket line. After trying to persuade the strikebreakers to stay out of the mill, he would go to the relief kitchen and work there."

"What caused his death?"

"He shot himself. His meager savings had become exhausted soon after the strike began and then he was unable to pay his rent or his grocery bills. He tried in vain to find another job. Downhearted and depressed, he could see no way out. His wife saw him get out shells for his shotgun several times, but she did not realize the significance of his actions. Last week, after the strike had been called off on the understanding that the manufacturers would take back all the strikers no matter whether they were members of the union or not, he tried to get his old job again. His boss refused to take him. That was the last straw. He went home and . . . ."

II

A heavy step sounded on the front porch. The minister, a stockily built man of stern visage, entered and stood just inside the doorway. Without saying a word of consolation to the widow or to the elderly father and mother, he launched forth into a prolonged denunciation of suicide, denouncing it as a terrible sin, as an unjustifiable offense against God. Not once did he refer to the young man's fine reputation or to the valiant fight which he had made to secure food, clothing and shelter for his family. Not a word of condemnation did he utter against the economic forces which were responsible in part, at least, for this death. All his condemnation was centered on the act of the deceased. Understanding and sympathy were totally lacking. In concluding he exclaimed, "I do not wish to judge. That is for God to do. But I am not at all sure that God will receive this man's soul."

The widow, staring straight ahead with fear and horror in her eyes, suddenly burst into tears. With the air of one who had done a disagreeable task well, the minister turned away from the widow and the family, stepped out onto the porch and waited for the hearse to take the body away.

The elderly father broke down and cried in protest. "My son was a good boy! My son was a good boy!"

One of the strike leaders who was there mourning the loss of his comrade muttered, "Is it any wonder that the workers are turning away from the church and religion?"

Mission Neutrality in India

By Clifford Manshardt

BY the terms of "Memorandum A" which constitutes the agreement between the missionary societies of Great Britain and North America and the government of India, it is provided that any non-British missionary society working in India will give "due obedience and respect" to the lawfully constituted government, "and that while carefully abstaining from political affairs, it is its desire and purpose that its influence, in so far as it may be properly exerted in such matters, should be so exerted in loyal cooperation with the government of the country concerned, and that it will only employ agents who will work in this spirit."

Every American missionary going out to India must sign a declaration of political neutrality—a declaration which in ordinary times means very little one way or the other, but which in a time of political crisis such as the present, must cause every conscientious missionary an earnest searching of heart.

Government Aided Schools

For a long period of years, mission schools in India have been an integral part of the government educational system. The "Education Despatch" of 1854 provided that government would give grants in aid to such privately managed institutions as would submit to government inspection and meet government standards. Though mission schools were not specifically named, it was generally understood that the despatch was making a bid for mission assistance in the education of India.

The invitation was accepted, and today the greater number of mission schools in India are both receiving grants in aid and organized to meet the educational requirements of the government. I am not dealing here with the deadly standardization of education that has resulted from this missions-government connection. I am here considering how this connection reacts upon professed political neutrality. What actually happens is that through the acceptance of government funds, missions are practically forced into the position of being defenders of the status quo. It is impossible for any institution to be subsidized by government, and at the same time maintain its freedom.

This point was demonstrated most clearly in the non-cooperation campaign of 1930, when the district magistrate of Madura in south India, who had become aroused over the alleged sympathy shown by the Rev. Ralph R. Keithahn, a missionary of the American board, for the nationalist movement, issued his amazing statement which, while widely de-

precated, has great value in presenting one position without equivocation or chance for misunderstanding:

> It is the duty not only of every servant of government, no matter in what department he may serve, but also of every person whatever his nationality may be, who belongs to one of these non-official organizations which are permitted by the government to participate in any educational, medical, or other public work in India to show his disapproval of the (nationalist) movement. He is expected to take every opportunity of promoting amongst those with whom he is brought into contact by reason of the activities of the organization to which he belongs loyalty to the government, and countering and exposing by informal talks and discussions the lies, misrepresentations, and economic fallacies that are used in support of the congress program. The government expects this service to be faithfully performed and looks to you as a member of such an organization to see that effect is given to this expectation. Any advice that you may require as to the particular methods to be followed will be willingly supplied by me on application.

Granted that this statement was an extreme one, the fact remains that government did expect, and does expect, that missions shall support government in the present national crisis.

On March 3, 1931, Mr. William Paton, secretary of the International missionary council, addressed a letter to the secretary of the home department of the government of India, seeking to obtain "a clearer understanding of the status and responsibilities of American missionaries in India in relation to the government." In this letter Mr. Paton submitted to government for approval the statement that missions did not regard the receipt of grants in aid as implying "any obligation actively to share in propaganda in support of government," but that they did accept the provisions of "Memorandum A," quoted in the first paragraph above.

The government of India accepted this interpretation, and hence the present position is that while the non-British missionary in India may not be coerced into active support of government, he must use his influence "in so far as it may properly be exerted in such matters . . . in loyal cooperation with the government." A distinction, it is true. But in actual practice the American missionary is no more free than he was before the so-called "settlement." Neither is he a neutral.

Controlling Indian Workers

Mr. Paton also raised the question whether missionary organizations should be held responsible for the political attitude of Indian Christians. "We recognize," says Mr. Paton, "that the obligation that a missionary organization should observe the undertakings given as precedent to recognition involves the principle that, in regard to activities under the direct control of the organization, its agents, whether Indian or foreign, should be deemed to be bound by these undertakings. Apart from this, we understand that the government has no desire to make missionary organizations responsible for the political views of Indian Christians."

This statement, which was also accepted by government, appears to me to work an injustice upon the Indian Christian who happens to be in the employ of an American mission. I accept the fact that as an American missionary resident in India, I am expected to be neutral. But I find extreme difficulty in accepting the statement that my Indian associates are expected to be neutral. Does the fact that they are working for a Christian organization make them any less Indian? Does it deprive them of their rights as citizens? Does it take from them the right to freedom of conscience? Has an Indian teacher in a mission school no right of choice? This appears to be the purport of the agreement, but I wonder if its implications are fully realized. Although it represents the opinion of the International missionary council, it strikes me as being a shade less than Christian—a surrender of conscience to the authority of the state. For years, missions have been talking about Indian control, but when it comes to a crisis, it appears that it is the foreigner who actually decides. Is it any wonder that Christianity is generally regarded as denationalizing?

What Is Neutrality?

Neutrality, as I understand it, means that the American missionary will remain aloof from active participation in political controversy. It means, as the active-governor of Bombay defined it to me in a private conversation, that the neutral "will be as fair to government as to the congress party. It certainly means that he will not attempt to coerce his Indian associates into accepting any position. But by the terms of the agreement cited above, his associates are most certainly compelled to accept a position.

What then is the American missionary in India to do? If he declares allegiance to the congress movement he is writing his own invitation to return to America. If he goes along with the government he loses the respect of a large section of the Christian community, to say nothing of the community outside, whom he is professedly in India to serve. The matter is not simple. Some missionaries actually believe that religion is a thing removed from life. It is not difficult for them to confine their attention to "preaching Christ." Others believe that if religion is anything, it is a higher conscience—a viewing of all situations in the light of an ideal. For this group the present situation is extremely difficult.

There is no sweeping remedy that we can apply to this problem. Each individual missionary must think the thing through and formulate his own conclusions. To leave India as a measure of protest means leaving undone a great amount of work which is both needful and pressing. To remain in India means in many cases a most serious mental conflict. And not to be cast aside lightly is "Memorandum A," an official agreement antedating the present crisis. It is hardly for those who are outside the missionary enterprise to criticize the earnest group of men and women who are wrestling with this problem. An understanding of what the problem actually is, may be of value.

Germany—A Prophecy of Western Civilization

By Reinhold Niebuhr

IN SPITE of the desperate social, economic and political conditions in Germany, there is now a fair prospect that revolution will be avoided this winter. The fact that the country stood upon the very abyss of social convulsion just before the Hoover moratorium means that a revolution from either the right or the left remains a possibility. But if parliamentary government can maintain itself when workers are as desperate, constitutional authority as dissipated and the whole social fabric as frayed as is the case in Germany, we may draw the conclusion that only absolute stupidity on the part of the nations in whose grasp Germany still finds herself will push her over the abyss.

The possibility of revolution is, in other words, not nearly as significant as the fact that a revolution has thus far been avoided. Since communism as either a threat or a promise is occupying the thoughts of multitudes of those who suffer most from and think most profoundly about the limitations of our industrial civilization, it may well be that the inclination and ability of Germany to avoid a revolutionary adventure may be regarded as an omen and a prophecy of the course of western civilization in the coming decades.

Western Civilization in Miniature

Germany is, in many respects, western civilization in miniature. Every economic problem and every political tendency achieves a vivid portrayal in her life. This is due partly to the desperate situation in which the nation finds itself, a situation which accentuates every vice and aggravates every problem of modern civilization. Her emaciated condition makes it possible, as it were, to make a cursory and yet accurate study of the anatomical structure of modern society, where layers of fat and flesh on the body of more favored nations prevent such a study. The result is that in Germany we can see the whole complexity of modern economic society in sharper outline than anywhere else. The significant fact is that it is just this complexity which seems to stand in the way of modern society purging itself of its weaknesses by one revolutionary venture and arising out of social catastrophe with new health and vigor.

The Marxian interpretation of history, which Russian communism has done so much to popularize, hopes for and expects a gradual simplification of the complexities of industrial society in which the multitudes will be reduced to a common level of economic distress, while the success of their vengeance against their exploiters is guaranteed by the centralization of economic power and privilege in fewer and fewer hands, until the victory of the oppressed over the oppressors becomes a mathematical certainty. This simple prophecy has achieved a degree, but only a slight degree, of verification in the history of industrial nations in past decades, and its limitations are most clearly revealed in contemporary German political life.

Where Marxism Breaks Down

The two most significant facts which invalidate the prophecy are that industrial civilization produces a middle class more powerful and more stable than the Marxian dogma envisages, and that the proletarian class tends to become divided upon the basis of the divergent economic interests of various types of workers. A third, almost equally significant, fact is that certain cultural and historical forces maintain a more stubborn influence against economic factors than a purely economic interpretation of history allows for. All three facts are vividly portrayed in German history.

The workers are organized not in one party but in two, the socialist and the communist party. In some respects the difference between them is the difference between the employed and the unemployed workers. More broadly it is the difference between the more and the less favored proletarians. The former have enough at stake in the present system to think it nobler to suffer the slings and arrows of outrageous fortune than to take arms against a sea of troubles and by opposing end them. They have supported a middle class government, even when their loyalty to it was strained to the breaking point by the policy of the government which loaded the reparations burden upon the backs of the workers by lengthening hours, reducing wages and increasing unemployment taxes. They have justified this course, which must seem, from any absolute perspective, as treason to the working class, by the conviction that any other course would destroy parliamentary government and usher in a fascist revolution and a resulting tyranny from which the workers could be freed only by more blood and revolution.

The Communist Alternative

The policy of the socialist party has undoubtedly driven many disillusioned workers into the ranks of communism. Should the German worker receive no relief from the intolerable reparations burden, this policy will undoubtedly decimate the socialist party and unify most of the workers through adhesion to communism. But even the slightest degree of intelligence on the part of the victorious nations will probably result in saving the socialist party, for the German worker hesitates to adopt the method of

revolution. He fears that, amidst the complexities of Germany's domestic politics, a revolution would not be swift enough in its triumph to save the industrial process from dislocations which would prove fatal to the nation and to the workers alike.

Why Not a Revolution?

The German situation, in other words, illustrates very clearly how much more perilous the method of revolution is for an industrial than for an agrarian economy. It reveals the tremendous significance of the fact that the great revolution, which ostensibly followed the pattern and fulfilled the prophecy of a political philosophy designed for an industrial civilization, should have occurred in agrarian Russia. By an accident of history serfs of the land, only recently emancipated, approximated the status of industrial proletarians; while an inept aristocracy, with only a negligible middle class to support it, conformed fairly well to the Marxian picture of the class of exploiters whose fate is to fall prey to the wrath of the exploited.

The circumspection which dampens the revolutionary ardor of proletarian parties in industrial civilizations, such as the socialist party of Germany, is prompted, and probably justified, by two considerations. One is the greater degree of peril which a revolution brings to the great populations of a predominantly urban world who are divorced from the soil and whose subsistence depends upon the intricacies of commerce and industry and is imperiled by their dislocation; the other is the fact that no single class is sufficiently powerful or united to gain an easy or a rapid triumph over the other classes in the event of a revolutionary effort. Here again Germany offers the most telling example of the general structure of western society. Neither the fascists nor the communists, though both have been gaining strength, have dared to challenge the existing order for fear that the other groups and parties would be solidified against them and would present a sufficiently solid phalanx to prevent a revolutionary victory.

The Effect of Desperation

If either the impoverished middle classes, who express themselves through fascist politics, or the harassed workers who adhere to communism should become sufficiently desperate, they would of course attempt a revolution even if it offered small hope of success. If a social situation becomes quite intolerable, those who suffer most severely from its burdens will let their resentments outweigh their fears and seek ways of escape which they would regard as futile in their more sober moods. There is therefore no perfect guarantee against revolution in modern society, but there is a strong probability against it. It might be better if the probability were not so strong. It might be better at least for those sections of the privileged community who can be prompted to grant a broader social justice only by fear of social catastrophe.

The very fact that there are two revolutionary parties in Germany, and not one, is typical and instructive. It means that the middle classes refuse to express their social resentments in proletarian terms even when their economic circumstances are reduced to proletarian proportions. The impoverished farmer is still too much the individualist to accept a collectivist political philosophy and the impoverished bourgeoisie of the cities are still too closely related to the national cultural inheritance to express themselves in terms of pure class-conscious internationalism. Neither class is politically very intelligent and the curious compound of political ideas which characterizes the ideology of the German Hitlerites is really quite typical of what might be expected of these classes in any nation. It is a compound of romantic glorification of an agrarian past, vague resentment against the commercial classes (expressed in the form of anti-semitism), national and racial pride and resentment against other racial and national groups, and a modicum of radical social philosophy.

The Catholic Center

One aspect of German political life seems on first sight to be unique, rather than typical of the life of western civilization. Yet it reveals typical and symbolic aspects upon profounder analysis. This is the power and the character of the Catholic party, commonly known as the center. This party, with roughly only sixty votes in the reichstag, has played an extraordinarily large part in German post-war politics. The party is unique because there is no clerical party in any western country which approaches the German center in liberal and radical tendencies. It holds such a significant place in German political life because it has been the rallying point of the middle parties which have maintained parliamentary government in Germany and it has also been the indispensable liaison between these parties and the socialists, whose benevolent neutrality or active cooperation is needed to secure parliamentary majorities for a minority government.

The government of Prussia has been stabilized for eight years through a working arrangement between socialists and Catholics. It is significant, too, that a majority of the chancellors since the war have belonged to the Catholic group. The party is not consistently liberal and it is certainly much more conservative under Bruening than it was under Marx or under the brief chancellorship of Dr. Wirth. But whether it veers to the right or the left, the fact that it is one political group which is organized on another basis than that of a common economic interest gives it a membership which cuts across all economic interests and represents a rough cross-section of the whole nation.

From the standpoint of those who wish to organize politics upon a strictly economic basis, the existence of the Catholic party in the German constellation of political groups will seem like a pure anachronism and will be regarded as a danger to unambiguous political

strategy. Whether or not it is dangerous, it is roughly symbolical of those cultural and ethical traditions which characterize the life of every society which maintains an organic relation to its past and which cultivates cultural and religious values transcending the purely economic interests. Such traditions, and the institutions which support them, may easily be appropriated by or play into the hands of the more established economic interests and become inimical to the advancing classes who are more interested in the change of society than in its stability.

Is the Catholic Group a Danger?

Even when, as is the case with the Catholic party of Germany, the religious and ethical tradition and institution transcends the interests of any one particular group and achieves a living relationship to the moral and social problems of the whole of society, it may be questioned whether it disciplines the economic greed of the powerful classes sufficiently to justify the check which it places upon the revolutionary ardor of the advancing groups of society. The general tendency of all religious and ethical forces is to exhaust their potency in the discipline of individual conduct and to affect economic behavior in the larger relationships only very slightly. If quick or immediate change is the highest desideratum, the religious forces and the cultural traditions must probably always be regarded as belonging to the forces of inertia. Yet it is possible that they make a real contribution toward evolutionary change. There is no reason why their contribution should not be larger than it has been, for every religious and ethical tradition which possesses any degree of vitality bears potentialities within it which may be appropriated for the redemption of society.

If we are right in assuming that the method of revolution is neither desirable nor probable for a complex society, we will naturally cultivate every rational, religious and ethical resource which enables individuals and groups to rise above their own economic interests sufficiently to envisage the needs of others. We ought not, of course, to give ourselves to the illusion that any privileged group ever grants social change without pressure from below. But, given such pressure, it is not impossible to create a sufficient social intelligence and ethical idealism in the whole community to give an ethical quality to the pressure of the advancing groups and to the inevitable retreats of the more entrenched interests. Thus social convulsion may be avoided and society may adjust its life to the new facts of an industrial civilization and to the perennial demand for justice by gradual processes of social change.

Will the West Follow One Pattern?

The fact that the future of German politics will be determined to a large degree by the policies of other nations is symbolic of the interdependent character of our civilization. While it is ridiculous to assume that a pattern of social change which worked in Russia must and can be universalized, it is fairly obvious that the developed industrial nations whose culture is characterized by common traditions and whose civilization is an integral whole, will work out a fairly common method of social change. If Germany, where the industrial order is subject to extraordinary stresses and strains, escapes revolution, that will probably mean that western civilization will avoid violent methods of social reorganization.

Of course, a new war or the kind of perpetuation of the old war which France evidently contemplates may invalidate all these prophecies. And it is barely possible that parliamentary methods of social change will not avail in America when the social struggle becomes more tense, as it is bound to, because neither our dominant nor our advancing social groups have revealed any of that social intelligence which is necessary to create a new world without violence. There is therefore a possibility that Europe will achieve what is beyond us. Yet there is still some possibility that the whole of western civilization will isolate communism in the orient and will pursue slower methods of social readjustment. Whether these methods are better or worse than the instruments of revolution is a question which history alone can answer.

Hymn

GREAT SPIRIT of the speeding spheres,
Whose constant orbits mark the years,
Whose tides arise, then flow apart,
As pulse-beats of the cosmic heart;

Thou God to whom an aeon gone
Is but as yesterday when done,
The centuries' march of tribe and clan
The shadow of a moment's span;

How canst Thou know our transient days?
Why shouldst Thou trace our trivial ways?
Why hold within Thine awful hand
These motes of dust, these grains of sand?

Yet we are Thine! The eternal flood
Flows through the currents of our blood,
The undying fire of star and sun
Kindles our souls, and makes them one.

One with Thy life, ere time began,
Nor knew the rise and fall of man;
One till the numbered years are fled,
And earth to cold and darkness sped!

Teach us, O God, the purpose high
Which moves the spaces of the sky,
That our quick day, from error free,
May live in Thine eternity.

JOHN HAYNES HOLMES.

This hymn was written by Dr. Holmes on the occasion of his 25th anniversary as minister of the Community church, New York.

MARCH SURVEY OF BOOKS

An Obituary of Christianity—But Is the Subject Dead?

THE CHRISTIAN SAGA. *By Norman Towar Boggs. The Macmillan Company, two volumes,* $9.00.

THE AUTHOR of these ample volumes has set out to recount "the adventure of Christendom with its Christianity." By Christendom he means "a concrete social entity so identified with Christianity that it is difficult to say whether, in the intention and the ideal, Christianity belonged to the social entity or it belonged to Christianity." However, his own studies have led him to the view that Christianity has been historically carried along in the career of this Chrisendom, and transformed by its environment out of resemblance to its early character. We might expect a Christianity so adaptable to make terms with any changing environment; but for Mr. Boggs there is no future for Christianity or for Christendom. The cycle of the "saga" is ended. Linked with the latter viewpoint is the conception that Christianity is essentially European.

Having modestly set forth these lines of interpretation at the outset, the author selects and treats his material in such wise as to lend them plausibility. An extensive and readable section is devoted to the Mediterranean background. As Christianity developed from its obscure beginnings, it was laid hold upon by the forces, Greek and Roman, which molded its doctrine and polity. The adoption of Christianity by the barbarian Clovis, "a successful scoundrel," led to results as serious for Christianity as for the Franks. The first volume ends with the decline of medievalism. The second is taken up with the evolution and progressive dissolution of a divided Christendom. There is nothing nowadays remarkable about the author's treatment of religious history in the light of social forces. But there are things remarkable about the way in which it is done here. Striking defects are matched by striking excellences.

It will not be the special opinions of Mr. Boggs that will give this book a public. It will be the mastery with which he holds a grand review of life and thought movements from the fires of Vesta to the council of the vatican and, without attempting to be encyclopedic, recites with charming intimacy the innumerable episodes of his long epic. Naturally a descriptive and reflective rather than an argumentative writer, he is more intent to inform than to persuade. The most outstanding contribution to knowledge which the work provides is due to the author's familiarity with popular literature of all sorts, from which he makes frequent well-chosen quotations. Most of this is foreign even to the more voluminous of the standard histories of the church; but it is grist to the mill of the historian of society and culture. Mr. Boggs, too, shows a humanistic sympathy with persons of widely different qualities, and sometimes pauses to outline, from the sources, a fascinating character sketch. He has, moreover, a fine respect for good thinking, whether it is done by Aquinas or Calvin or Pascal. He is helpful, too, in his handling of popular cults and superstitions. But his treatment of constitutional history is cursory and indefinite, and he fails to lead the reader to an adequate appreciation of the corporate life of the church.

Where errors of fact occur they are generally of a minor sort. The pages have a pleasing appearance, but printers' errors are numerous, many of them unfortunately in proper names. Stylistically the book varies like Wordsworth's poetry; much of it is admirable, some of it deplorable. But the one fundamental complaint I have to offer is that the story breaks off abruptly and without explanation somewhere in the days of our grandfathers. Furthermore, the matters to which attention is directed in the closing sections are not the pregnant ideas of that age, nor the modern expansion of Christianity beyond Christendom—a subject presumably excluded since by definition Christianity is European—but certain outcroppings of obscurantism in the Roman Catholic church. So, in a manner proper to the close of a saga, but scarcely worthy of this grave history, Christianity seems to expire in the arms of Bernadette Soubirous, who after notable visions is "taken away to live with some good nuns." There is a concluding chapter of generalizations after this exit, but no attempt to deal with the essential data of recent religious history. Professing to write an obituary, Mr. Boggs might have been expected to examine such modern evidence as others may adduce to cast doubt upon his assumption of the subject's demise.

The "Saga of Christianity" is no systematic history either of the church or of Christianity or of civilization; yet it is a book of unusual weight. It offers no pleasure ground for the idler, but the serious reader will find in it much both of pleasure and of profit. JOHN T. MCNEILL.

Torment or Peace?

GOD, THE ETERNAL TORMENT OF MAN. *By Marc Boegner. Translated from the French by Morton Scott Enslin. Harper & Brothers,* $2.00.

THIS volume of addresses, recently selected for highly commendatory notice by the Religious Book club, was in its original delivery broadcast over a Paris radio network—which incidentally will make many of us, before we have finished the book, reconstruct our usual notion of a France not generally associated in the American mind with anything so far from the superficiality of the boulevards and a supposedly frivolous temper of thought. The author is pastor of the Reformed church of Passy, and has for two years been president of the French Protestant federation. He writes with a clarity and simplicity which Prof. Enslin's excellent translation successfully conserves for readers this side of the water.

The book might be described as an enlarged modern rendering of St. Augustine's famous and familiar phrase, "Our hearts are restless, O God, until they rest in thee." The argument scans the mental horizons of our present world with a keen eye that reaches also across the long course of human thinking through the ages, and comes at last home secure and serene in a confident affirmation of a liberal Christian faith that finds its reason satisfied and its soul at peace in direct devotion to the personal challenge of the experimental religion of Jesus. There are no apologies, and no sidesteppings. The discussion is not afraid to look our three most insistent modern isms fairly in the face, and is painstaking to give the agnostic, rationalist and humanist positions their full due. Possibly the sweep of the lectures is checked and hampered a little now and then by a multiplying of quotations, but at least there is no mistake about the candidness and completeness of the sweep, which merely as a swift and thoroughgoing survey of the French philosophic mind renders a distinct service. One may of course take exception

here and there to details of emphasis and interpretation, but I find it difficult to lay down the book as a whole without a rather glowing appreciation of why the author has sometimes been spoken of as "the Harry Emerson Fosdick of France."

M. Boegner takes his title and thesis from the words of a contemporary Frenchman: "All questions revert to one problem, that of God; God, the eternal torment of men, whether they strive to create him or to destroy him." And the phrase re-occurs again and again with the calm inevitability of a Greek chorus. In fact there is more than once almost a reminder of Francis Thompson's "Hound of Heaven," as step by step in the course of the argument the inescapable reality of the divine importunity emerges in a Father's sacrificial love that refuses to abandon men to anything less than their best selves, and whose will becomes our peace only in the full acceptance of an eternal filial relationship and opportunity. Here is "the soul's invincible surmise" to which this spiritual descendant of Pascal (cited repeatedly with direct effect) gladly entrusts his faith in the end, as confidently as George Santayana's Columbus, content to stop with that because to stop with that is always and forever to go on to assured and ultimate triumph—

"By which alone the mortal heart is led
Unto the thinking of the thought divine."

HERBERT D. GALLAUDET.

The Wisdom of the East

THE ETHICAL RELIGION OF ZOROASTER. *By Miles M. Dawson. The Macmillan Company,* $2.25.

IN SETTING forth the ethical teachings of the prophet of Iran, Mr. Dawson has employed the same method used in his earlier books dealing with the ethics of Socrates and of Confucius. That method is to quote the statements of the sacred scriptures themselves with reference to the various matters which he discusses. This method has its advantages, but it is open to serious objection at a number of points. In the first place, are all the pertinent passages bearing on the subject quoted? The author senses the need to assure his readers that he has combed all the available documents and that he has indeed included all "significant" passages. One could, of course, by a judicious selection of passages give quite a colored interpretation of a given faith.

A second objection is the use of isolated passages without careful regard to the context. It is quite possible that Mr. Dawson has, as he states in his introduction, guarded against this, but it is not always evident to the reader. A third serious objection which is very apparent throughout the book is the failure to differentiate between the documents from which he quotes on the score of either age or authorship, for he seems to give equal weight to material regardless of the book from which it is taken.

The method of course makes his book of comparatively little value for scholars, for whom it is probably not designed by the author. But much more seriously, the reviewer feels that it rather spoils it as well for the popular reader. There is no difference in the type or set-up of the text of the author and that of his numerous quotations. The printing of the book, chapter and verse references to the quoted material in the body of the text rather than in the footnotes, is distinctly annoying, especially when these are such unusual and unfamiliar names for which no explanation is offered.

The book is not without value, however, since it does bring together under a variety of topics the teachings of the Zoroastrian sacred books. One can get a very good idea of the ethical ideals of Zoroastrianism from the chapters on the rights of fellowmen, of ordinary men, of infidel foes, of the married, of the sexes, of the land, of the herd, of the dog; on wisdom and trust; on right control; and on the good mind; on earthly rewards and punishments; on heaven, hell and purgatory; and on the last judgment.

The study does not limit itself strictly to ethical teachings, but provides also chapters on Zoroaster, God, Ahriman and evil spirits, etc. Many will find the list of Zoroastrian parallels to Jewish and Christian sayings novel and suggestive. It is unfortunate that there is not a somewhat more adequate treatment of Zoroaster, and of the scriptural source materials from which the author draws so much. Especially the latter, in view of the method employed, would have added a great deal to the value of the book.

CHARLES S. BRADEN.

Germany's Dark Hour

THE GERMANS. *By George Shuster. The Dial Press,* $3.00.

THIS is a very readable though a sometimes too journalistic account of modern Germany by one of the editors of Commonweal. It abounds in detailed information on Germany, politics, economics, art, architecture, religion and culture. Mr. Shuster has taken real pains to get the whole picture and to deal fairly with all of the aspects of German life. He sympathizes with the German viewpoint in regard to the Polish corridor, the Saar valley and reparations. He believes that Austrian "anschluss" is logical and necessary. He traces the rise of Hitler's movement and analyzes its absurd anti-semitism. Though he has no sympathy with this anti-semitism he rather expects superhuman spiritual achievements from the Jews by criticizing their vehement reactions to the Hitlerite propaganda. Why he should call the rise of Hitler a mystery is itself a mystery, for the impoverishment of the middle classes and the general mood of despair and resentment which grips all Germans is certainly an adequate explanation for the rise of a demagogue of the Hitler type, who knows how to feed on and to feed the natural passions of the moment.

Mr. Shuster gives us a very fair and illuminating picture of the contemporary political situation, but it is at this point that the most obvious weaknesses of the book appear. He puts rather too much hope in Bruening's rigorous policy of deflation, which might possibly succeed in the fortunate event of an imminent revival of trade but which will otherwise increase the number of those who will flock to Hitler's banner. Furthermore the total impression of the book is of a situation less tragic than the realities. While the author tries to paint the German scene in all of its dark outlines, one does not gain the impression from the book that Germany is flirting with disaster every hour, as she is. He thinks that America might save Germany by relending her some of the reparation money without interest and by permitting her special tariff privileges so that she could get rid of some of her manufactures. If such schemes ever offered the hope of solution, the hour is certainly too late for them now. Germany must have either cancellation of debts, repudiation or communism. Cancellation now seems out of the question, repudiation has a bare chance of success. If it fails communism is almost a certainty. Of course, communism will not come without a previous, though almost certainly futile, effort to grasp the alternative which Hitler offers. If communism comes in Germany it will not be because there is any natural inclination among the Germans for communist doctrine. They have already proved that they will resist communism until every other hope fails. But they will accept it if the west offers them no hope of release from slavery.

Mr. Shuster's charge against the materialism of the German workers is hardly justified by the picture which he himself draws of the sorry economic plight in which the workers find themselves. Germany is a civilization which has been stripped bare of all illusions and the economic struggle reveals itself there in all its nakedness. The German workers are just as "materialistic" as the poor devils standing in the breadline with no higher thought than that the soup which will be ladled out to them will be sufficiently nourishing to carry them into the next day.

Despite such minor objections this book is one of the fairest and most comprehensive analyses of Germany to appear in recent years. Written by a Catholic, it surveys the religious scene with scrupulous fairness and impartiality. In the opinion of this Protestant reviewer the author might have spoken of the political achievements of the Catholic center party of Germany in more laudatory terms than the very measured words which he uses. REINHOLD NIEBUHR.

Ruler of All the Russias

STALIN, THE CAREER OF A FANATIC. *By Essad-Bey. Translated from the German by Huntley Paterson. Viking Press,* $3.50.

WHY there should be a demand for fiction when such biography is on the market, it is hard to tell. To prevent any false impression, it should be said at once that this is not imaginative or fictionized biography, but an exceedingly accurate and factual account of the apprenticeship, wanderjahre, and meisterschaft of the present ruler of something like one-sixth of the habitable globe. Of course Stalin is not his name, but a complimentary nickname that Lenin gave him not so many years ago. He began life as Djugashvili, son of the cobbler in a village of Transcaucasia, with half his blood Georgian and half from one of the wild hill tribes of the Caucasus. Boyhood as a street gamin and semi-professional roughneck in Tiflis prepared him for entrance to the Georgian theological seminary, where he spent three years.

It was while he was ostensibly a student of theology that he got hold of socialist books, surreptitiously circulated, became a disciple of Marx, and with the zeal of a proselyte proceeded to indoctrinate his fellow students. For this he was expelled from the seminary, at the age of seventeen. From then till now he has devoted himself wholly—and, one must say, with the zeal of an apostle—to the cause of world revolution. He at once joined the party of violence, the bolsheviks, as distinguished from the milder mensheviks. He got no degree in theology, but his first exile to Siberia and escape after a year may be considered as an A. B. in the science and art of revolution. He took his Ph. D. in the form of a prison term following a long period of propaganda and subversion at Baku, the oil city on the Caspian. Meanwhile he had developed to a high point the theory and practice of bank robbery, plain and fancy dynamiting, and extortion under threat of death—all for the benefit of the communist party treasury. Not a ruble of the hundreds of thousands that he stole ever stuck to his fingers, though much of the time he did not have a sound pair of shoes and sometimes not a decent pair of pants. He did more and got caught with less than any other revolutionary. Violence and intrigue were his specialties. He never, according to Essad-Bey, had a very clear head about the Marxian theory, though he could quote Marx and Lenin by the chapter. He visited Gorki's school of communism in Capri, which Chaliapin helped to support; spent some weeks with Lenin in Paris; then, after a fifth trip to Siberia, returned to St. Petersburg as undercover head of the bolshevik party in Russia. Arrested through the treachery of a comrade—head of the bolshevist group in the duma but in the pay of the government as a spy—he was sent again to Siberia, and this time to a place from which escape was impossible. The revolution of 1917 released him after five years. (The spy, who had gone abroad, was lured back to Russia and shot.)

Half of Essed-Bey's narrative is devoted to these preliminary years. His first-hand knowledge of the Caucasus, where most of Stalin's early life was spent, gives a unique value to this section. Beginning with the Kerensky revolution of February, 1917, and the Lenin revolution of October of the same year, we are among events the story of which has been told many times. Reported now with special reference to the career of Stalin, they are not only an important chapter of world history but the story of the tactics by which a thoroughly unscrupulous and very clever man managed to eliminate all competitors and rise to supreme power. The first secret of his policy was to let the others have the public offices while he kept control of the party committee. The crucial point was his break with Lenin, in 1923, over the minor question of Georgian nationalism. Lenin was already sick, and died just in time to save Stalin's prestige, perhaps his life. The elimination of Trotsky required some shrewd duplicity—and there he was, where he still is after nine years, in undisputed control.

It is a great story, thrilling in its details, amazing in the variety and quality of the characters involved, and of tremendous importance in the history of our times. How closely the translator has followed the German original, I do not know, but he has given a version which can stand on its own feet as a literary work of distinguished and fascinating style.

W. E. GARRISON.

Kagawa's Message

THE RELIGION OF JESUS. *By Toyohiko Kagawa. John C. Winston Company,* $2.50.

THIS book should be read with Kagawa's "Love the Law of Life." In itself it is not an adequate introduction to him. It contains five brief chapters on personal religion. There is no attempt to give a careful, historical account of the religion of Jesus and there is no obvious use of historical criticism. But the conception of Jesus which is here presented does not do violence to the assured results of criticism. The theological implications of the book are that Christianity consists in the following of Jesus, the sharing of his religion, and that the essential meaning of the cross is that it is the supreme example of the victorious power of suffering love. But this is not a book on theology. It is a series of meditations, somewhat rambling, on religious life which often have as their object the experience of Jesus. A book by Kagawa is not like most modern religious books. It is not written from other books, though Kagawa is a prodigious reader. What he writes is alive with his own life, and you know as you read that he has won the right to speak about the cross.

This book is one-sided. The religion which is here emphasized is the personal piety which Kagawa shares with many deeply religious Christians. His unique combination of personal religion and radical social religion is here only in germ. The conventional American Christian who reads this book will probably not enlarge his vision, for he will find what he is accustomed to find in religious books—though it has more reality behind it. He will still be content with the simple solutions of the churches while Kagawa himself

is leading labor movements and cooperatives, reclaiming slums, and preaching Christian socialism. (One would like to know what he is doing about Manchuria and Shanghai. At least we know that he is not idle.)

The significance of Kagawa is far greater than this book would lead one to think except for short references in Dr. Speer's introduction. He holds in almost ideal balance the problems of the inner life and the problems of civilization. He has a grasp of modern thought in its relation to religion. He provides the only form of the Christian alternative to communism which offers any hope. He has discovered sources of personal power which have made a miracle of his own life. If his Christianity could become the Christianity of the churches they could transform society. The American churches need a book of Kagawa's as short as this one, less formidable than "Love, the Law of Life," which will challenge them with his unique gospel.

JOHN C. BENNETT.

A Novelist as Playwright

THE LONG CHRISTMAS DINNER AND OTHER PLAYS IN ONE ACT. *By Thornton Wilder. Yale University Press,* $2.50.

SOME YEARS ago Mr. Wilder published a little book of short plays entitled "The Angel That Troubled the Waters." Harper's Magazine printed the title play and, if I remember rightly, carried an editorial note saying that Mr. Wilder was so keen about the possibilities in this form of art that he intended to eschew the writing of novels and devote himself in the future to the creation of more of such plays. That announcement brought joy to all who love the drama and appreciate Mr. Wilder's rare ability for compact and striking portrayal of character in action. Four of the plays in that book were distinctly religious, and in all of them Mr. Wilder had something to say and said it with charm and power and without preachment.

Something happened to Mr. Wilder's reported resolution, for his next book was a novel, "The Woman of Andros." He now returns to the dramatic form and gives us in this volume six one-act plays. But those who had hoped for something like—or even better than—the plays of the earlier volume will be disappointed. The same originality is here, the same freedom from conventional form, and the same delicate fancy touching lightly the commonplace experiences of daily life. But in the earlier volume the freedom and fancy were fairies that ushered in an angel. The angel had something to say—something that left the audience with an exalted spirit and a deeper insight. In this book there is no angel. The reader puts it down without exaltation of spirit and without deepened insight. Except in the title play, Mr. Wilder has had nothing to say, even though he says it beautifully. Specifically, these plays—again excepting the first one—are weak in such essential dramatic elements as character, emotion, conflict, choice, theme and climax. They are strong in imagination, sparkling dialog and inventiveness.

FRED EASTMAN.

A Picture of Jesus

PORTRAIT OF A CARPENTER. *By Winifred Kirkland. Charles Scribner's Sons,* $2.00.

I WOULD never have bought this book, because I have pronounced distaste for the romanticised "lives" of Jesus, which are merely rhapsodies in pink sentimentality. And thus I would have missed a good book, because Miss Kirkland's portraiture does not fall into this category. She is the master of a singing prose and she has made a scholarly study of the period in which the Man of Nazareth lived.

A recent analysis of the effect of Moliere's health and domestic unhappiness upon his comedies brings out the fact that he faced the problem that he had tried unsuccessfully to solve in his married life in several plays, and that after his health failed, the medical profession assumed more and more importance upon his stage. What effect did Jesus' background have upon him? In her answer, Miss Kirkland shows in what homely yet inspiring rootage the staggering implications of the gospel grew.

The teachings of Jesus lose a very great deal when divorced from his experience of life. Yet, in our desire to be free from supernaturalism, we have increasingly plucked our texts from the safer and duller corners of the New Testament garden. Miss Kirkland protests that "Jesus has been hidden by a premature deification," and deplores "a gulf between the divine and the human, a gulf which, ironically, Jesus spent his whole life trying to annul."

Surely, this book will be helpful to the church school teacher, who wishes to fill in the "silent years" with pictures neither mawkish nor overdrawn, and answer the "whys" with intelligent satisfaction. And no preacher, bogged down in the cleverness of much contemporary writing, in which the technique of prayer and the nature of God are so blandly defined, can afford to miss an author so stimulating. She swings open a number of doors of sermonic thought, but makes no attempt to write the sermons.

As I go to and fro, making pastoral calls, I observe an increasing number of religious books upon the reading tables of my friends. To all who think with Browning:

> "That one face, far from vanish, rather grows,
> Or decomposes, but to recompose,"

I commend this new picture of Jesus. It can be read aloud on a Sunday evening, and every member of the family circle will understand and enjoy it. Yet, it is a book I would never have bought.

SAMUEL HARKNESS.

Mixed Marriages

THEIR FATHERS' GOD. *By O. E. Rolvaag. Harper & Brothers,* $2.50.

HERE is a book about a mixed religious marriage which should set thinking many parents whose children are contemplating acquiring Catholic wives or husbands, as the case may be; also countless ministers who continually face this problem among their parishioners. In addition to being a tragic portrayal of the divergent views of a Protestant husband and a Catholic wife, the story has the further interest of being the final work of that distinguished narrator of pioneer tales, Prof. O. E. Rolvaag of St. Olaf's college, who died last summer. All who enjoyed his previous novels, "Giants in the Earth," "Peder Victorious," and "Pure Gold," will be interested in this recital of Peder Holm's and Susie Delaney's marital venture.

Peder believes in orderly housekeeping in the home; Susie in prayers. Peder thinks his son Peter should be raised scientifically; Susie's faith is in the sign of the cross and the saints. Peder takes an active interest in county politics, even to the point of contradicting the opinion of the Catholic priest; to Susie this is sacrilege of the vilest sort. Peder puts off having little Peter baptized, so unknown to Peder his old pious Lutheran mother Beret has a neighbor woman perform the rite, and Susie while in town nursing her sick father has the priest give "Petey" Catholic baptism. Beret con-

fesses her act on her death bed. Peder hears of Susie's deed some time later from a neighbor Catholic. He comes home, tears down her shrine, mutilates her rosary, grinds under his heel the images, and announces that hereafter common sense and reason, rather than superstition, shall rule in his house. The next morning Susie and Peter are gone. And the story ends. Or has it just begun?

HOWARD STONE ANDERSON.

A Pastor in the War

EIN PFARRER IM KRIEGE. *Kriegsbriefe des renitenten Pfarrers Rudolf Schlunck. Edited by Rudolf Schlunk and Wilhelm Wibbeling.* Kassel: Neuwerk-Verlag.

THIS book contains the letters of a German Lutheran minister written at the western and eastern war-fronts during the years 1914-1918. They tell a gripping, often pathetic tale. They are unusual, not because their author holds uncommon views of war (for he *accepts* the terrible fact of war as a God-sent punishment upon blinded nations which betray their Christian faith, or rather upon militaristic governments which betray the faith of their peoples) but because they reveal the curious fate of a minister in whose person ecclesiastical, political, and military ambitions, both personal and impersonal, conflict with tragic harshness.

As the pastor of a dissenting Lutheran church, he is denied the privileges of the ministers of the state church. He has to fight for recognition as an army chaplain whose duties he fulfils in an unofficial manner while holding an inferior military rank. He also desires promotion to the position of an officer in order to satisfy a lifelong ambition, for, during his youth, the career of an officer has been closed to him because of too frank an expression of his political views.

In addition to all this, he represents the patriotism of a Hessian minority which decries the loss of political status imposed upon it by the Prussian politics of Bismarck, and he is, therefore, inclined to criticize the imperial policies before and during the war. The resulting conflicts are often the more tragic because they are inflicted upon a man of high personal integrity.

But what makes the reading of these letters often a breath-taking affair is the fact that the writer, thanks to his profession, is inclined to absolutize his own unusual attitudes. Finally, all his minority ambitions are realized: he becomes a recognized army chaplain, he is promoted to the rank of an officer and wins high military decorations for bravery—but his political and religious views do not change. And one wonders whether his religion is responsible for the achieving of his ambitions, or—which is more likely—whether it has merely sanctified them.

W. PAUCK.

Be Ye Perfect

THE CHRIST OF THE MOUNT. *By E. Stanley Jones. Abingdon Press,* $1.50.

THE Christ of the Indian Road, E. Stanley Jones's first book, enjoyed immediate and widespread popularity. Striking in title, it was also interesting in content. Here was a man who had personality even if he was a missionary. He had had unusual experiences and could write about them interestingly. Rich in illustrations from a far-away and mysterious land was this first book by Mr. Jones. Since that time, with more or less regularity, this author has been giving books to the world. The latest of these is the one now under consideration.

"The Christ of the Mount," bearing the sub-title, "A Working Philosophy of Life," grew out of a series of discussions which Dr. Jones had with a select company of about twenty-five men and women, Indian and foreign, in a secluded Himalayan retreat to which these people went to escape the terrific summer heat of India and to give themselves to prayer and serious thought in regard to the Christian message. It is an exposition of the sermon on the mount which the author gave to these serious minded folk on more than one occasion. "The center," says Dr. Jones of the sermon, "is the astonishing statement, 'Be ye perfect as your Father who is in heaven is perfect.'" With this as his thesis he gives himself to a rather detailed study of this most notable of Christ's talks. The whole discussion is devotional and to those fond of devotional studies the book will be interesting indeed. To those looking for something especially fresh and new on the sermon on the mount—save an occasional illuminating incident from the author's experience in India—the book may be disappointing.

E. B. BOURLAND.

An Unauthorized Biography

BERNARD SHAW. *By Frank Harris. Simon and Schuster,* $4.00.

ONCE every year or so we are usually apt to have a literary sensation of one sort or another. This year we have had more than one. The greatest were the publication of the Ellen Terry-Bernard Shaw correspondence, and Frank Harris's "Bernard Shaw." Of these two, the latter is to many the more important. It is described by the author as "an unauthorized biography based on first hand information with a postscript and letters by Mr. Shaw."

Frank Harris finished this work just before his death, but the final proofs were edited and read by Shaw himself, who, so he says, made only such corrections as were necessary for the sake of scholarship. But—Shaw does find it necessary to defend himself in the postscript to this volume. He says that in every case where Harris does not quite understand him or any of his contemporaries, it is because he does not understand himself. Shaw makes it emphatic that he does not endorse all the judgments in the book. He says: "Its scale of values, on which my sociological work appears so insignificant, and the most negligible sex episodes—or absence of episodes—appear of supreme importance, could be justified only in a book avowedly dealing with my sex history solely. I never discussed sex with Frank Harris, because his intolerant Irish-American prudery—the last quality he ever suspected in himself—made complete and dispassionate discussion impossible." Shaw concludes his postscript by saying that no man is a good judge of his own portrait; "and if it be well painted, he has no right to prevent the artist exhibiting it, or even, when the artist is a deceased friend, to refuse to varnish it before the show opens."

So much for Shaw's *apologia pro vita sua.* Frank Harris, the exile, was undoubtedly one of the great literary figures of his time—as opposed to what he considers Shaw's claim to fame as a literary light, that of a literary dictator, somewhat after the fashion of old Dr. Johnson. Harris is best known for his biography of Oscar Wilde, his Shakespearean studies, and his "Contemporary Portraits." He was known all over the civilized world, and so knew most of the celebrities of every country on the face of the globe. He did everything, and regretted nothing, so that G. B. S. was able to write in his postscript: "If I had to write his epitaph, it should run: 'Here lies a man of letters who hated cruelty and injustice and bad art, and never spared them in his own interest. R. I. P'."

For the main facts of Shaw's life, we find nothing here

which does not appear in Henderson's authorized biography. Thus again we read of the early years of Shaw in Ireland, the young Irish playwright, his lean years in London, the young dramatist, the critic, "Shaw's Women," "The Male Flirt Marries," "Shaw's Sex Credo," the famous Saint Joan row, his attitude toward America, and what not. Relatively little is said of Shaw's early socialistic activities, but of course that would take a volume in itself.

Today, of course, we know Shaw as the arch fiend of nonsense, debunking, and facetiousness. When he calls us (over the radio) a "nation of boobs," some get mad, some laugh, and some are almost inclined to agree with him. It is the final portion of the book, dealing with Shaw's "Summer of Success," and "Future," that we get as much enjoyment out of the book as anywhere. Harris, for instance, thinks that where Shaw errs so badly is in his publicity values. He says: "Beggars there are by thousands who never heard of him. Do I exaggerate? Then stop the first tramp you meet, or go several steps further up or down the social and economic ladder and ask a truck-driver, policeman, or farm hand. Ask who is Ford? Rockefeller? Edison? Rothschild? You will get approximately the same correct answers. Ask about Shaw and nine times out of ten they will tell you it's just a sissy expression meaning 'Oh Hell'!" And Harris again, in the chapter on Shaw's "Summer of Success" once more tells of Shaw's comment on winning the Nobel prize, "The Nobel business is a lottery open to all who have achieved a minimum of celebrity." How often we wonder if Mr. Sinclair Lewis ever heard this!

What of Shaw's future? Harris wishes with all his heart he could say as Shelley said of Keats:

> "Till the future dare forget the past
> His name and fate shall be
> An echo and a light unto eternity."

To go on: "But I cannot find it in me to praise him beyond all men. He will not live. His rhetoric is racy, intuitively good, but it lacks inspiration. A play here and there may be ranked with those of Sheridan, Congreve and Wilde but certainly not above them." Harris says, and many will agree with him, that though he remains a writer of importance, his plays on re-reading are dull. Shaw really died long ago, according to Harris, and to assure his immortality he prevailed upon Rodin to cast his features in bronze. Shaw expects to be mentioned in biographic dictionaries a thousand years hence as: "Shaw, Bernard: subject of a bust by Rodin; otherwise unknown." Harris adds: "I don't think this is funny. I only wish it were, for Shaw has tried hard and deserves a better fate."

ARTHUR DYGERT BATES.

Introduction to the Gospels

THE FOUR GOSPELS IN THE LIGHT OF TODAY. *By Edith Rathcliffe. Williams & Norgate, Ltd., London, 7/6.*

THIS is a little volume of 250 pages devoted to an introduction to the four gospels. It covers such subjects as authorship, interpretation, background and special characteristics. Attention is given to the "lost ending" of Mark's gospel, the fact that in many of the major problems of the life of Jesus the gospels do not agree, that the birth stories of Jesus come from an unknown source and no two of the gospels agree in detail, and that the resurrection accounts in their various presentations cannot be harmonized. Point is made in the closing chapter of the various traditional ideas which have to be discarded and the necessary revision in our theological thought, when we have an intelligent knowledge of the gospels. Such revision should not destroy our faith in Jesus, for these disputed questions have little bearing upon his life and teaching. Throughout the work the author refers frequently to Dr. B. H. Streeter. The Moffatt translation is used exclusively. At the end of each chapter there is a series of questions for further reference and study.

There is little that is new in this volume. It is entirely modern in its approach, but it states the finding of scholars regarding the four gospels in simple, direct style which should make its appeal to the rank and file of Christian people. It is a good volume to place in the hands of young people and others who wish to know the modern approach to an understanding of the gospels.

F. J. FITCH.

Books in Brief

LEAD AND LIKKER. *By Owen P. White. Minton, Balch & Co., $2.50.*

I expected to enjoy this book no little, in a reminiscent way, as one enjoys recalling rough days that one is glad to know have passed forever, for a good deal of it is about places that I once knew, New Mexico and Texas west of the Pecos, and some of the leading lights, especially in the chapter on "Five El Paso Worthies," I knew personally. But it seems rather disappointing. It is intended to be a colorful narrative, but there is only one color in it—the color of blood. And when one considers the stupidity and general meaninglessness of those old border brawls, even the red fades to a dirty drab. The farther one goes, the worse it gets, till there is nothing to it but the sordid tale of cattle-thieves and train-robbers. And another thing: the right to insult the Texas clergy, even the evangelists, ought to be exercised only by those who can apply to that enterprise a diction somewhat more subtle and discriminating than that employed by the least intelligent of these divines in their most careless moments.

INTIMATE INTERESTS OF YOUTH. *By G. Ray Jordan. Cokesbury Press, $1.50.*

The author of this book is one of the younger men in the Southern Methodist church who is rapidly coming to prominence. This is not a theoretical discussion of youth's problems, but a practical and illuminating discussion of youth's interests. He deals with youth and freedom, the religion of youth, modern enemies of youth, the companionship of books. He makes a fine appeal to young people to make their adjustments to life in such a way as to bring forth the values of beauty and appreciation. With a frankness and a discernment he gets at the heart of youth's interests and brings them face to face with finer practical attitudes. There is a heroic challenge to face the industrial evils and the war situation. "It is," he says, "no disgrace to go to jail, provided a devotion to integrity, right, and honor makes it necessary. If such a price is necessary for youth to help make the world journey to something better, let all who are earnest minded rejoice that it is their privilege to pay it." One rejoices in such a courageous note coming out of the state in which one finds Gastonia and Marion.

THE RELIGIOUS CONTROL OF EMOTION. *By Wayne Leys. Ray Long & Richard R. Smith, $2.00.*

Defining emotion as a symptom of the individual's failure to meet satisfactorily some situation which confronts him, or as an aspect of "bafflement," or even (in its happier phases) as a phenomenon which may accompany success in such a way as to interfere with its continuance, Dr. Leys finds the function of religion to be that of delivering the embarrassed

victim from the impasse of which emotion is the symbol and the accompaniment. Emotions are not the driving forces of life; they are surface indications of snags in the channel; they are what happens to a person when he meets what Kantor calls a "no-response situation"—that is, a situation to which he cannot make adequate adjustment. The control of emotion by religion means, of course, the control of the conditions which cause emotion. "Religion, to my mind, must sink or swim in modern life according to its effectiveness as a response to the no-response situations which beget emotion." This all sounds very academic, not to say dry, but the discussion is full of juice and flavor. The author conceives of religion very concretely and puts into the concept a rich content of salutary factors. Religious education, for example, "concerns itself with the solution of the emotionalized conflicts in the everyday experience of the child." Religion also has its contributions to make to wholesome sex life (wisely he does not say just what it is), and it ministers to the needs of philosophers and scientists who find their ultimate problems insoluble by their respective methods. Himself a well trained philosopher and psychologist, Dr. Leys has restated the case for religion from a fresh point of view with cogency and originality, but with perhaps too little recognition of the positive values of emotion and the historic content of religion.

CORRESPONDENCE

Missionary Status in India

[See article on page 285.]

EDITOR THE CHRISTIAN CENTURY:

SIR: I have just seen in your issue of January 13 your editorial dealing with the issues raised in 1930 by what is called the Madura case. You take the view that the letter which I addressed to the government of India, and which the government of India formally accepted (I do not know why you omit this fact), has settled nothing. May I define exactly how the facts stand?

The negotiations into which I entered with the government of India were undertaken at the express request of the Foreign Missions Conference of North America. That conference through its committee of reference and counsel did not ask me to debate the actual handling of the Keithahn incident. In their view three matters of permanent importance arose out of what happened at Madura. The conference wished to have it made clear that where the neutrality of an alien missionary was called into question reference should be possible to the provincial government before action was taken by a local official. Secondly, they desired to know whether American missionary organizations were to be held responsible for the political attitude of Indian Christians in their service. Thirdly, they wished to know whether the acceptance of government grants invalidates the position of neutrality previously agreed upon.

It was these three issues which I raised in conversation with the government of India, and I think any unprejudiced person who reads carefully the letter I addressed to the government will realize, as the Foreign missions conference realized, that these contentions have been met. Perhaps I should add that before my letter went to the government of India it was seen and approved by a number of most experienced American and other non-British missionaries in India.

I do not in any way quarrel with the strong feeling you have shown in regard to the Madura incident. That feeling was widely shared. I think, however, that you should in fairness to all parties recognize that matters which the original handling of the Madura case seemed to leave gravely doubtful have been cleared up. I have the assurance of the secretary of the American board that the difficulties in the way of young Americans volunteering for missionary service in India had, in some cases at least, been removed, and for this I and all other British subjects who care about the welfare of Christian mission work in India are profoundly grateful.

International Missionary Council, London. WILLIAM PATON.

Justice Holmes and the Past

EDITOR THE CHRISTIAN CENTURY:

SIR: Your editorial on Mr. Justice Holmes recalled a statement made by him in a speech at Boston university law school in 1897: "We must beware of the pitfall of antiquarianism, and must remember that for our purposes our only interest in the past is for the light it throws upon the present. I look forward to the time when the part played by history in the explanation of dogma shall be very small, and instead of ingenious research we shall spend our energy on a study of the ends sought to be attained and the reasons for desiring them. As a step toward that ideal it seems to me that every lawyer ought to seek an understanding of economics. The present divorce between the schools of political economy and law seems to me an evidence of how much progress in philosophical study still remains to be made."

It is suggested that thirty-five years have not dimmed the appropriateness of the remarks as to lawyers and law schools.

Harvard Law School, Cambridge, Mass. W. DEAN HOPKINS.

To California Readers

EDITOR THE CHRISTIAN CENTURY:

SIR: A group of social-minded people here in Berkeley are meeting informally once a month for serious, constructive discussion of subjects featured in The Christian Century, especially the economic factors involved in any approach to world peace as well as underlying all our most pressing problems. The next meeting will be held on Saturday, March 5, 6:30 p. m., at International house cafeteria. Subsequent meetings are scheduled on the first Saturday night in April, May, etc. We cordially invite readers not already familiar with our group to meet with us. There is no "organization" as such, no dues. Further details will be supplied by writing (1109 Sterling Ave.,) or phoning, (Ashberry 8949).

Berkeley, Calif. M. FIELDING.

Well, They Made Some Good Speeches

EDITOR THE CHRISTIAN CENTURY:

SIR: Judging from your editorial, it must be a fact that Dr. McGlothlin did "stage a scene" of racial prejudice in Rochester. Unfortunate it is that it should get in print and destroy some of the good effect of such a tour. The latter fact was much more important than advertising a single individual's prejudice towards the Negro. No one individual can completely represent the four million Baptists of the south on the question of table manners, race consciousness, or what not. I say this, too, with the highest respect for Dr. McGlothlin personally.

It is a fine thing for editor Ainsworth and some of the others of the northern convention to formulate a policy of eradicating racial discrimination, but it is another thing to get some Connecticut or Chicago Baptists I know to meet on equal terms and sit on the same row in associational meetings with their colored brethren. And now tell us some of the good things that happened on this unusual tour.

Fort Deposit, Ala. C. M. HAYGOOD.

NEWS *of the* CHRISTIAN WORLD

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE

Churches Protest Lighting Rates

Declare Electric Bills Too High—Study Equalizing Salaries of Ministers —Welcome Strikers

(Correspondence from New York)

NEW YORK, Feb. 20.—About 150 churches and synagogues, most of them in Brooklyn, are protesting vigorously against the electric light rate charged by the Brooklyn Edison company. The new rate schedule, which went into effect last July and which the company said was to reduce rates, has actually increased the monthly light bill of these churches in some cases as much as 30 per cent. The engineer presenting the case for the churches before the officials of the company stated that "there is no reason why the churches should be forced to pay a commercial retail rate of lighting when there are dozens of speakeasies, certain commercial institutions, operating in Brooklyn under a residential rate. Churches are not commercial, but charitable institutions, and the increase in their electric rates has worked a great hardship on them." One wonders whether there may not be more clergymen picketing the Brooklyn Edison plant if these unjust rates are maintained.

* * *

Ministers Union Studies Salary Equalization

The recently formed Ministers union, which is organized on the general principles of labor organizations, has devoted its last two meetings to a consideration of the whole problem of ministers' salaries. This is a field of investigation in which a great deal of work must be done before it is possible to take definite action. However, this group has in mind the possibility of some concrete experiment in this field. The Ministers union, while it has been organized only a few months, has now a membership of about forty with many more applications before it. It is open to any properly accredited clergyman of any denomination in the United States. Further information may be obtained from the secretary, Rev. Lloyd Imes, 242 E. 14th St., New York city.

* * *

Church Groups Not Enthusiastic For New Gibson Drive

The Gibson committee, which is the committee responsible for the raising of funds for unemployment relief, has now begun a second campaign for that purpose. This is a block by block canvass through the whole city and it is hoped that a great many small givers may be found who will be willing to give for the relief of distress in their own immediate vicinity. Some of the church groups are not happy about this new drive because they feel that they pushed their campaigns to one side for the sake of the Gibson committee drive and that now the way ought to be left clear for these denominational plans. There are thousands of individuals needing help who cannot qualify under the Gibson committee but to whom nevertheless the churches have a very definite responsibility. They can meet this responsibility only if they are able to raise funds for the purpose. Moreover, this block by block canvass comes at the time when a great many churches are making their own every member canvass for church support.

* * *

Church Extends Hospitality To Strikers

The long threatened strike of the dressmakers is now on, many thousands of them quitting work in protest against present conditions in the industry. Christ church, on West 36th street, under the leadership of Rev. Cameron Hall, has extended the hospitality of the building to the International Ladies Garment Workers, the organization which has called the strike.

* * *

Tom Mooney Meeting Scheduled

The "Tom Mooney pardon conference of New York" has scheduled a protest mass meeting for Feb. 24, the 15th anniversary of Tom Mooney's death sentence. Many churches are being asked to give publicity to this meeting which has assumed the utmost significance because of the fact that it is being held just prior to the forthcoming decision by Gov. Rolph of California.

* * *

Washington Bicentennial Observed By Religious Groups

Extensive preparation has been made on the part of many of our denominations for the observance tomorrow and Monday of the bicentennial anniversary of the birth of George Washington. Special memorial masses will be said tomorrow and Monday in Roman Catholic churches. Congregation Sherith Israel, which was the only Jewish congregation in the city during George Washington's time, is holding a service this morning at the synagogue on Central Park West and 70th street. The well known Rabbi David De Sola Pool will preach. There will be so many different services in the Protestant churches it is impossible to enumerate them. A joint program for Catholic, Jews and Masons is to be broadcast Monday afternoon over WOR.

* * *

Evangelistic Campaign in Presbyterian Churches

Many of our Presbyterian churches are conducting vigorous campaigns for new members. These campaigns are this year under the leadership of Dr. Guy H. Black and are set up in a thorough and business-like manner. Several of the churches are reporting considerable success in adding new members. Much more important is the attempt being made to quicken the spiritual life of the whole church.

EDMUND B. CHAFFEE.

London Outlook on Arms Gloomy

Distrust French Proposals at Geneva—Archbishop's Sermon Attacked—Free Trade Abandoned

(British Table Talk)

LONDON, Feb. 9.—It is impossible to report that our people are sanguine about the disarmament conference. So far the French and the British have submitted their plans. The French plan has not been welcomed with enthusiasm; it seems based upon the assumption that it is the duty of the League of Nations to take the part of a superpower, with the necessary implements of war to keep peace, but a peace based on things as they are. Some critics have likened the proposals of M. Tardieu to those of the Russian envoy at Geneva, M. Litvinoff, who, according to these critics, wished to torpedo the whole scheme by proposing an impossible measure of total disarmament. The French proposals, these critics say, are clearly impracticable, but they may defeat the more modest and practicable schemes planned by the disarmament commission. And when Sir John Simon pleaded for the abolition of submarines, no doubt French critics are saying, "That will no doubt suit Britain, but submarines are vital to our defenses."

* * *

The Archbishop of York and War Guilt

The sermon which Dr. Temple preached at Geneva has been severely criticized by Lord Cushenden, a strong evangelical, by Sir J. A. R. Marriott and others. On the other hand, the bishop of Ripon and the Rev. F. R. Barry have welcomed with thankfulness the plea of the archbishop that the reference to war guilt should be expunged from the peace treaties. He is accused by his critics of saying that all the nations must share equally in the guilt of the war, and this Lord Cushenden flatly denies so far as Britain is concerned; and other writers quote, out of the almost innumerable books on the war, German admissions of guilt. On the other hand, it is pointed out that the archbishop did not seek to open up these endless questions but to deal with the admission of guilt forced by the victors from the vanquished. This could have no real value under such conditions; the only confession of guilt which could be of any significance would be one uttered in penitence by a nation, and if it comes to that, can there be any nations of those involved in the war which have no need of repentance?

But, as the bishop of Ripon says, it is not the facts of 1914 that matter now, but those of 1932. "And these facts call not only (as most agree) for a 'forgiving of our debtors,' in the interests of a new prosperity, but for a removal of all 'roots of bitterness' in the interest of that new friendship on which real peace depends."

It is significant that Mr. Barry, who knows Oxford as well as anyone can, wholeheartedly welcomes the archbishop's words in the name of youth. Dr. Temple has it in his power to lead young England at the present moment. He will meet with fierce attacks from the defenders of a dying order, but he will have the future with him.

* * *

A Chamberlain Introduces Tariffs

In the years which followed the Boer war, Mr. Joseph Chamberlain brought overwhelming disaster on the conservative party by preaching tariff reform. Now in 1932 his son, Mr. Neville Chamberlain, with an overwhelming support from the house of commons, has brought into effect a tariff of 10 per cent, which is again to be the basis for further tariffs. The opposition to the measure, though numerically contemptible, was formidable in argument. Sir Herbert Samuel, still a member of the government which introduces the measure, made a severe and uncompromising attack on it. This was much to the dislike of government supporters, some of whom thought that he should resign. He had offered to do so, but the prime minister had requested him not to resign in these days of national crisis.

Other powerful voices are raised in defense of free trade, and of those who welcome the present measure as a means of redressing an unfavorable balance of trade, there are many who definitely refuse to support protection for other ends. The scheme of the government is in reality threefold:

1. The general or budgetary tariff;
2. The sur-tariff or scientific tariff;
3. The imperial and political tariffs.

For the present, only the first has been introduced, and strictly its protective results will only be incidental. There will be much material for thought and for division in judgment when the government comes to add to this 10 per cent a larger tariff in the interests of manufacturers, and still further trouble will arise when the delicate question arises, how the empire can became an economic unit.

The land is filled with the jubilation of the protectionists. But there are many who look upon the tariff as only a short period policy, and there are others, not a negligible body, who still believe that for this country, unless it is prepared to change its whole industrial policy and become again a nation with a small, self-contained population, there is no hope of salvation in protection. But at the present hour the free trade policy is in the doldrums.

* * *

And So Forth

The prime minister went last week from a cabinet meeting to a nursing-home, where an operation was performed on his left eye. This has been completely satisfactory, and it is hoped that by means of this treatment his general health will be improved. He has been suffering from headaches which may have had their cause in the condition of his eye, which is said to have been attacked by glaucoma. His illness has brought to him many evidences of sympathy and good will.

The Eucharistic congress, which is held every third year, is to be held in Dublin from June 22 to 26. It will be recalled that in 1926 it was held in Chicago.

Sir Josiah Stamp, a great economist, has been delivering one of the Halley Stewart lectures. Mr. Ernest Jeffs, summarizing his counsel to the nation, says that Sir Josiah saw early alleviation through national planning and a sense of national responsibility. The present policy he held to be a short period one. Free trade is the world ideal. "We have had an accident, and it is too early yet to decide where we shall go next or who shall mend the car. We are still taking the wounded to the hospital." EDWARD SHILLITO.

Resigns from St. Luke's, Evanston, After Seven Months' Service

Rev. Charles E. McAllister, who came from Baltimore seven months ago to succeed Rev. George Craig Stewart, now Episcopal bishop of Chicago, at St. Luke's Episcopal church, Evanston, resigned a week ago, his resignation to take effect immediately. Those in the inner circles of Episcopalianism in Chicago are quoted as saying that "the trouble is largely temperamental, due to the difficulty of the congregation in transferring its affections from the rector of 26 years' service who became bishop to a new man and his plans." Dr. McAllister is praised as "a leader of great ability and energy." Bishop Stewart came to Evanston 26 years ago, and built up St. Luke's from a small church to a parish of 3,000 members and of a million dollar property value. Of Dr. McAllister's resignation, he says: "His resignation was strictly a local matter, the difference being on matters of policy between him and the church."

Congregationalist Mission Receipts Suffer 16 Per Cent Decrease

At the January meeting of the Congregationalist commission on missions, in New York city, figures for 1931 were revealed indicating that gifts from churches and individuals to the whole apportionment for home boards, the American board and the state conferences, had decreased $458,000 below 1930, the largest drop recorded in many years, and representing a 16 per cent loss. Of this amount, the American board's decrease was $169,000; since the board had reported a loss from these sources up to Sept. 1 of $70,000, the further loss in four months from these living donors has been $99,000. The leaders predict that the present year may bring an equally difficult problem, or worse. Every board has cut its budget severely, both at home and abroad, and these new figures, it is said, will compel a further examination of every item of expenditure. An emergency fund is being raised by the American board, which has already reached about $30,000. An "emergency dollar plan" has been submitted to all the churches.

Dr. A. P. Fitch Suffers Heart Attack

Dr. Albert Parker Fitch, pastor of Park Avenue Presbyterian church, New York city, suffered a heart attack a week ago. Dr. Fitch had begun a series of lenten sermons on the Roman Catholic church. It is reported that he will be compelled to rest from all activities for several weeks.

Dr. T. Z. Koo Visits Chicago

Says China's Students See Force as Only Salvation—Lenten Services Open

(Correspondence from Chicago)

CHICAGO, Feb. 22.—There was something particularly dramatic and moving about the visit to Chicago during the past week of Dr. T. Z. Koo, vice-chairman of the World's Student Christian federation. Inevitably his hearers saw this mild and gentle yet inflexible Chinese leader against the tragic background of Shanghai and Manchuria. His visit was made under the auspices of the Student Christian associations, and his addresses were all to students and teachers. Northwestern university, the University of Chicago, and the eighth annual conference of the Interseminary student union, were included in his itinerary. I had the privilege of hearing him twice, once on "Disarmament and the Far East," and the second time on "The Manchurian Situation."

The most startling and menacing thing he said was that, in one respect, conditions in China and America were exactly reversed. Here in America the government is anxious to promote military training in the schools and colleges, while a large section of student opinion resists. In China, students are demanding that they be given military training, while the government opposes this demand. Ultimately, Dr. Koo felt, unless things change radically, his government will be compelled to comply. Chinese students see their country, despite its vast reservoir of man power, threatened and bullied by a power possessing much smaller human reserves, but thoroughly trained and equipped with modern weapons. They are becoming convinced, Dr. Koo said, that the only way in which they can be sure to obtain justice in this militarily dominated world is to have the power to demand it. The traditional pacific mood is being transformed, and the stage is being set for a goaded China to emerge as a military power. Yet, that way lies disaster for the world's hopes for peace. He commended the League of Nations for having crystallized world opinion on the Manchurian issue, but said that it must now develop a technique for giving its judgment effect.

* * *

The Interseminary Conference

The Interseminary conference, which was held Feb. 17 in the Presbyterian theological seminary, brought together a great gathering of students from the many schools of the prophets in the Chicago area. "Can the Church Meet the Needs of the Spirit?" was the conference theme. In addition to Dr. Koo, who spoke on "Christianity in the Life of Students," the speakers were President Albert W. Beaven, of Colgate-Rochester divinity school, Dr. J. W. G. Ward, pastor of First Presbyterian church, Oak Park, Prof. Arthur E. Holt, of Chicago theological seminary,

and, as representative of the students, Mr. Gene Frank, speaking on "The Church as Seen by the Future Ministry." Dean Frederick T. Grant, of Western theological seminary, Prof. N. E. Richardson, of Presbyterian seminary, and Prof. H. Heininger, of the Evangelical theological seminary, conducted the devotional services. The evening service of worship was unique, being centered about the play, "A Letter from Home," put on by the Chicago theological seminary players, under the direction of Prof. Fred Eastman.

* * *

The Return of Lent

The lenten season is again upon us, and it is interesting to note the increasing observance of this season by others than Catholics and Episcopalians. Of course these communions lead in the matter. The beginning of the 40-day fast on Ash Wednesday was marked by impressive services in most of their churches. In Old St. James' Catholic church Father J. J. Dussman will give a series of Thursday evening lecture-sermons throughout Lent on "The Art of Living Well," in which he will treat applied psychology from the Catholic point of view and will deal also with the question of living the Christ life in an urban environment. Noonday services are being conducted in the Garrick theater under the auspices of the Church club (Episcopal) daily. Other Protestant groups also observe Lent. Loop services will be held under the auspices of the Chicago church federation, and a nation-wide appeal has been sent out by the Family Altar league, of which Dr. W. E. Biederwolf, is president. Bishop E. H. Hughes, President J. T. Stone, Prof. Robert Clements, president of the Chicago church federation, Dr. Charles E. McAllister, Dr. Johnston Myers, Mr. Clifford W. Barnes, Mr. George W. Dixon, and others are among the signers.

* * *

And So Forth

The Fund for Hungry Children is reaching the vanishing point while the need grows steadily greater. In one junior high school at the February commencement three children fainted from hunger while standing in line waiting for their diplomas.

Reports from the Evanston hospital indicate that President F. C. Eiselen, of Garrett, who recently underwent a double operation, is recovering and may be expected to resume his duties in the not distant future. Prof. H. F. Rall is acting as president of Garrett.

The Congregational ministers' union, at a recent meeting, unanimously voted to "draw the attention of the (Pullman) company to the injustice of cutting wages of Pullman porters at a time when their income already has suffered reduction through loss of gratuities."

Rev. C. J. Andrews, superintendent of the Swedish Covenant hospital for the last decade, died Feb. 17 of appendicitis. He was buried from the Edgewater Swedish mission church last Friday.

Many Chicagoans sincerely mourn the passing of "De Lawd's" best friend, Sam Davis, who played the Angel Gabriel in "The Green Pastures" during its long run in Chicago. "Gabe" died of heart disease the other day while the company was in Indianapolis.

CHARLES T. HOLMAN.

Hope Grows at Arms Conference

First Week of Gathering Dispels General Pessimism—Public Opinion Makes Itself Felt

(Correspondence from Geneva)

GENEVA, Feb. 8.—The atmosphere of the disarmament conference has changed completely within the first week. At the beginning general uncertainty, complete absence of constructive proposals and much doubt as to the worthwhileness of the whole undertaking. At the time of writing keen discussions about the many concrete suggestions which have emerged in the last few days and a general feeling that, whatever its other results, the conference will at least help to clarify many of the acute international issues of international adjustment.

The first to come out with strong proposals was Lord Cecil at a luncheon in the International club on Friday last. His main thesis was that all armaments which serve purely aggressive purposes should be abolished. Among these he included military aircraft, tanks, big guns, large cruisers and submarines. Unfortunately his government does not want to go so far. They are, for instance, unwilling to abolish tanks. It is said that a member of the British delegation has told Lord Cecil that "he would never consent to give up the beautiful new amphibious tanks, that can dive in the Thames on one side and climb out on the other side, for the sake of a silly conference at Geneva." This attitude has made it impossible for him to accept a place on the British delegation. That he will not, however, cease to fight for disarmament became clear on Saturday when he addressed the conference on behalf of various peace societies and made a strong appeal for "security by lessening the power of offensive armaments."

* * *

French Proposals Cause Sensation

A much greater sensation however has been caused by the French proposals. It is astonishing that they have remained absolutely secret up to the right psychological moment just before the opening of the general debates, although a large group of politicians and military men has been at work on them for many weeks. It is at the same time a masterpiece of diplomacy to produce these at a time when France has lost "face" in international circles because of its obstruction in many spheres of international adjustment. The French are leading in the first round. Sir John Simon's address this morning seemed empty of ideas and suggestions as compared with the substantial scheme of the French delegation. The great question about which opinions are divided is: Does France mean business? Or is she putting up an immense smoke-screen? It is significant that the French memorandum has very little to say about actual reduction of armaments. Germans and Italians are therefore naturally deeply concerned lest

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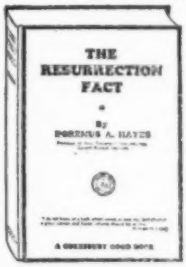

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this plan might mean the stabilization of French hegemony under a new name. On the other hand it is important that the French have definitely tackled the fundamental issue between a league in words and a league in reality. We owe it to them that the question of national sovereignty which has been so carefully avoided in previous conferences has been thrown into the debate and that somehow it will have to be faced.

* * *

The Voice of Public Opinion

The extraordinary session of Saturday morning was in many ways unique. Never before has the league given such a chance to public opinion to express itself. We owe it to Mr. Henderson and to Miss Woolley that this meeting was held. Some others on the committee on petitions would have been very glad to suppress it and did their best to diminish its usefulness. But they did not succeed.

Those were hectic days for the various groups which were allowed to come forward with statements to the conference as a whole. The group of Christian organizations, in which seven world movements and a host of national groups were represented, succeeded in producing and agreeing on a statement of 2,000 words between two and seven o'clock on Thursday afternoon. In such situations the real spirit of cooperation comes over all. Dr. Joachim Müller, a German, was selected to present the statement and did it with great effectiveness. The accompanying delegation was composed of Christian leaders from all continents and races.

The most impressive group was certainly the one of women with their 8,000,000 signatures. Their spokeswoman was Miss Dingman of the Y. W. C. A. Much interest was also aroused by the challenging speech of James Green of Yale, sent specially to Geneva by the Intercollegiate disarmament council and the Student Christian movement of America. He stressed the desire for disarmament in American colleges as shown by the recent student poll and concluded with an ultimatum to the diplomats. That these words have not been spoken in vain may be seen from the fact that Sir John Simon this morning referred specially to the students' petitions as a grave warning that should be heeded by the conference.

* * *

Scope of Conference Broadened

Thus the conference is actually under way. And it has taken on a much more plastic character than most of us dared to hope. The disarmament convention will be only one of the many and various proposals which will be considered. Issues of the first magnitude will be discussed. Do the governments and the peoples realize what they have gone in for? The greater the scope of the discussions, the greater the responsibility that rests on all who are concerned and the more dangerous a relative or complete failure. It is not unthinkable that the conference will arrive at results for the simple reason that all delegates will want to avoid both the responsibility for and the consequences of such failure.

W. A. Visser 't Hooft.

Visitation Adds Names to Roll

More Than 5,000 Added to St. Louis Church Membership—Raise Additional Relief Funds

(Correspondence from St. Louis)

St. Louis, Feb. 18.—The survey and visitation evangelistic appeal of 85 white and 26 colored churches directed by Dr. A. Earl Kernahan of Washington, D. C., was a revelation to all St. Louis church folk of their evangelistic responsibility and still more in the awakening to service of approximately 5,000 persons engaged in the house to house visitation and in personal appeals to non-church folk. The survey covered 576,125 white persons and 41,689 colored. The tabulation of the findings for the white churches showed 111,791 persons of all ages not attending Sunday schools and 72,651 white persons who have been members of or prefer Protestant churches. At the end of the first week of personal evangelistic appeal, 5521 persons had given their names for church membership. Practically all the churches are organized to continue the effort until Easter.

* * *

Public Relief

Early in the autumn four groups, in three different appeals, raised about $4,000,000 for relief of suffering among the unemployed, sick and distressed. Of this amount $500,000 was directed by the Citizen's relief committee authorized by the mayor of the city in conjunction with the national appeal. That money was disbursed by four agencies of charity relief representing Catholic, Hebrew, Protestant and Salvation army interests. The whole amount was expended before Feb. 1. An appeal was made to Mayor Miller for another appropriation from city funds.

As in some other cities municipal funds were low. A committee was called for conference. Special emergency tax measures were proposed to provide $600,000, one-half the amount estimated as needed for further relief service. This on condition citizens raise another $600,000. The response has been prompt and generous. A volunteer service staff has been organized using the rotunda of the city hall as headquarters. Representative business men called the Crisis committee now propose an assessment or an allocated appeal to all persons for the funds needed. The city seems thoroughly aroused. The prompt action of the mayor and aldermen and the character of the business men supporting the appeal presage success.

* * *

Everybody Working

The Young Women's Christian association maintains an employment bureau and is finding places for girls and young women every day. A total of 7000 persons applied through their office for work within the past two years. Of these, 1600 have been placed. Girls without means have been provided 2563 free meals and 1170 free lodgings.

The Good Will Industries pay out an average of $300 each day for wages to handicapped workers. They use 14 trucks in gathering articles. Their annual turnover is in excess of $150,000.

The multiplied agencies for relief operating in St. Louis have prevented widespread suffering and distress. There has been no unusual sickness and particularly few contagious diseases among children. Free clinics and preventive measures are very generally in operation. Free milk has been provided for babes and young children.

* * *

Religion at The Center

The Third Baptist church, deservedly called "The Great Third," is at the very center of the city. Perhaps more people daily pass its doors and the streets immediately adjacent than any other given point in the city. Dr. C. Oscar Johnson, recently from Tacoma, Wash., on the closing Sunday of his first year's labors reported 547 additions to the church. He is one of the few ministers in the city having full congregations each service. His congregation, in appreciation of his ministry, presented him a plaque in the form of an open book. It is their intention to inscribe on the plaque the record of each year's growth. The chamber of commerce also presented him with a medal awarded to persons new in the city who have rendered exceptional service to the community.

* * *

Noonday Lenten Services

The liturgical churches of the city began their noonday lenten services in churches, cathedrals and theaters down town on Ash Wednesday. Dr. W. Russell Bowie, rector Grace Episcopal church, New York city, is speaking this week at Christ church cathedral. He will be followed by Bishop Edward M. Cross of Spokane and Bishop William Scarlett of St. Louis.

Beginning March 7, the church federation, all Protestant churches cooperating, will direct these services. The speakers will be Dr. Bernard C. Clausen, First Baptist church, Syracuse, N. Y.; Dr. Karl Reiland, St. George's Episcopal church, New York city, and Dr. James Endicott, United church, Toronto, Canada.

* * *

The Impact of the Spiritual

St. Louis ministers have experienced a spiritual refreshing. Early in the year the whole group spent a day in retreat. The past week ministers of the Congregational church under the auspices of the state conference directed by Dr. Charles C. Burger, the state superintendent, spent three days at Eden theological seminary in study, meditation and prayer. The discussions took inspiration from studies of the preacher as priest, prophet and pastor. There were also periods when the conference broke up into small groups or singly for silence and meditation. The evening sessions were given to missionary addresses. Systematic preparation was made for the meeting. The entire expense of travel and entertainment was provided from conference funds. More than 50 ministers from the state and contiguous territory were present.

CHARLES O. RANSFORD.

Dean Weigle Sees Awakening

Periods of Decadence Always Followed by Revivals—Massachusetts Drys Form Union Body

(Correspondence from New England)

BOSTON, Feb. 15.—Preaching in Center church, New Haven, Conn., Dean Luther A. Weigle of Yale divinity school, voiced an increasing conviction regarding the present situation. "We live," he said, "in a confused and bewildering world. We invent machines, increase production, create wealth, yet unemployment threatens multitudes with starvation. We praise democracy, yet economic injustices deprive millions of opportunity. We seek peace, yet arm for war on a scale hitherto undreamed of. Mankind is like an organism which has developed abnormally sensitive peripheral nerves, but lacks central intelligence to control its reactions. A modern paganism has emerged which knows no reticence, abhors restraint, and acknowledges no standards save the fluctuations of fashion. The scientific method, some say, is incompatible with faith in God, for science is always tentative, while God is unchanging. There have been like periods of moral laxity, doubt and atheistic propaganda more than once—e.g., just after our revolution—and invariably they have been followed by a return to conscience and faith. I believe that we stand today upon the threshold of a great awakening of moral conviction and religion, different from the revival of that earlier day, for life is different, but animated by a fresh possession of the spirit and power of Jesus."

* * *

Protest Unfairness of Wet Press

On Feb. 8, many readers of the Boston Globe, Herald and Post were startled by the report of a meeting of the 11 churches of Brighton, at which Rev. William E. Gardner, of the staff of Trinity church, had predicted the end of prohibition as "unintelligent and intemperate" and advocated government control of liquor, "since men have always drunk and may always wish to drink." In one paper there was no indication that there was any other address, and the other dailies only mentioned the fact briefly. Yet Prof. George C. Cell of Boston university had given a masterly exposition of the need and efficacy of the 18th amendment. The program had been arranged because these "fellowship services must either avoid controversial themes or allow different points of view. All church people are today alive to the evils of alcohol, but there are different approaches to the problem."

The local ministers' association met Feb. 9 and voiced its protest: "Whereas, certain papers have misrepresented the character and spirit of the service by featuring only that one of the addresses which favored the wet side and ignoring that which ably presented the case of prohibition, and dressing their report with misleading headlines, and did gross discourtesy to our sec-

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ond speaker and to the churches whose magnanimity was thus abused, and exposed themselves to contempt as reporters of news and publishers of the truth, we protest this perversion of the functions of the press and call attention of the public to the spirit of fairness and desire for truth which characterized the meeting and both addresses, contrasted with the violence to fairness and truth by these newspapers." The president of the association, Rev. Manley F. Albright, pertinently comments: "How can the churches dare attempt to be fair on this burning issue, when the 'wet' press thus unscrupulously misrepresents what is the overwhelming sentiment of their membership?"

* * *

A Joint "Dry" Campaign Committee

A policy which The Christian Century has steadily advocated has been adopted by the organizations supporting prohibition in Massachusetts. At the suggestion of the Massachusetts Anti-saloon league, a single committee to conduct political activities in the coming campaign has been formed by the Allied Forces, the Grange, the Law Enforcement league, Prohibition loyalty league, Woman's Christian temperance union and the Anti-saloon league. Each will conduct its own regular work, but the common political effort will be made through this joint bureau, of which Mr. S. H. Thompson of Lowell is president and Orville S. Poland, manager, with headquarters at 3 Joy street, Boston. Both democratic and republican parties are disorganized and divided on the liquor issue, and aggressive action by these allies should have marked effect. It is said that there are 50,000 Roman Catholic "drys" in the state.

* * *

And So Forth

The Boston Herald says editorially: "The oath which a bill now in the legislature would make compulsory for professors and teachers in the public schools is innocuous enough. The proposal itself is contradictory of two precious American institutions, freedom of thought and of speech. Apparently the sponsors of the bill would have us abandon them for the modern absolutism of fascism and communism!"

Since its organization 25 years ago, the Portland, Me., church federation has employed women as secretaries, who have taken their place as efficient and honored members of the council of executive secretaries. During the five years' service of Mrs. Elsie M. Files, who retired last month, there was only one other woman in such position in the country. Her successor is Mr. Merrill A. Beem, previously connected with the Canal bank, who will also take over the hospital visitation and Daily Vacation Bible school conducted by the federation.

Feb. 1 to 8, the Y. M. C. A. of New Haven, Conn., dedicated its new building concluding with a reception and luncheon to the ministers of city and vicinity.

Boston Jews, on Feb. 14, paid high honor to Dr. Nahum Sokolow, president of the World Zionist organization. Gov. Ely, in his greeting, said that such sacrifices for ideals could not fail. Felix Frankfurter was given a tremendous ovation, and predicted that Palestine, developed by the Jews, would share with Europe the market afforded by 25,000,000 in the near east. Dr. Sokolof reported that, after three decades of toil, there are 54 agricultural settlements and a compact Jewish population of 180,000, knit together by the Hebrew language and a school system topped by the university.

On Feb. 15, Rev. and Mrs. Edwin Bradford Robinson completed 25 years' pastorate at Grace Congregational church, Holyoke, a term of service the sixth in length in the state conference, and longest in the history of Protestant churches in that city.

E. Tallmadge Root.

Episcopal National Council Cuts Budget; Still Short

The Episcopal general convention adopted a budget of $4,225,000 for the year 1932, and the publicity department of the council announces that the dioceses and districts have promised to pay for this year an amount approximately $979,000 short of that required total. With this in view, a reduction of 10 per cent has been made in the salaries of all employes of the domestic and foreign societies, some 3,500 people; all the employes at Church Mission house, and all missionaries in domestic and foreign fields. This cut totals about $200,000. Additional reductions, in some cases 20 or 30 per cent, have been made in all departments of the national council. These drastic cuts amount to about $580,000, which means that $399,000 still remains of the total shortage. An effort is being made, through a churchwide movement, to take care of this shortage.

Senator Borah on "The Church in Politics"

The Presbyterian Magazine publishes an interview given by Senator Borah to W. T. Hanzsche. Asked what place the church has in the movement toward reconstruction of the wrecked world, Senator Borah said: "The church has been and ought to be a great factor in all matters which pertain to the building up of character in the individual. The church ought to devote its effort to equipping the individual for citizenship by building up his intellectual and moral status. The church, however, has no business in politics. There seems to me to be a lack of steadiness, a lack of courage, a lack of willingness on the part of the individual today to bear the burdens of adversity. If we are not on the crest of material success we think the world has all gone to pieces. But, after all, material success is only a small part of life. It is the church's business to develop character that can stand up under adversity, character that realizes that life does not consist merely in possessions. Let the church keep out of politics and center its effort on the development of character. It will then make a fundamental contribution to the nation—the development of true citizenship."

Richmond, Va., Disciples in Century Anniversary

The eight Disciple churches of Richmond, Va., will celebrate the anniversary of their beginning in Richmond, on March 2. A hundred years ago about 80 members of the First Baptist church of Richmond were requested to withdraw from that church because of their sympathy with the "Campbell heresy." Thomas Campbell had come to Richmond and at their request had preached four nights in the Baptist church. The first church organized by this group was known as the Sycamore church because of some stately sycamores which shaded its doors. Out of that church came the eight churches of today, with their 3000 members. The anniversary program includes addresses and sermons by Dr. Peter Ainslie, Dr. B. A. Abbott, Rev. P. A. Cave, Rev. A. W. Fortune and others.

Washington, D. C., Holds Adult School of Religion During Lent

The second annual adult school of religion, being held on Thursday evenings during Lent, at Mt. Pleasant Congregational church, Washington, D. C., Rev. Russell J. Clinchy, minister, is considering the following subjects: "Progressive Religion in the Old Testament and the Religion of Today"; "The Mind of Jesus in World Affairs"; "Valid Quests of Life"; "The Church in the World." At the 8 o'clock assembly hour, during the season, the speakers are Dr. Clinchy, Linley V. Gordon, Rabbi Morris Lazaron, Dr. J. S. Plant, Dr. Wilbur K. Thomas and Dr. George E. Haynes.

Miss Helen Thoburn, Y. W. C. A. Official, Dies

Miss Helen Thoburn, who had been a member of the national staff of the Y. W. C. A. for the past 24 years, died Feb. 3 at a New York hospital, following an operation. She was 47 years old. From 1920 to 1928 Miss Thoburn, as a representative of the Y. W. in China, performed important services of an editorial nature; her reports of the situation there, from time to time, were of great value. During the past three years she had been secretary of the international educational staff of the Y. W. C. A.

Christian Unity in Pennsylvania

A unique event in the religious history of Wyoming Valley (Pa.) was enacted two weeks ago when 85 ministers, representing 17 denominations, knelt at the altar rail in St. Stephen's Episcopal church, Wilkes-Barre, and received the holy communion, administered by Bishop F. J. McConnell, of the Methodist church, and Rev. F. L. Flinchbaugh of St. Stephen's; with Rev. Paul S. Heath (Presbyterian) and Rev. H. F. Randolph (Methodist) serving as deacons.

United Church of Canada Loses Another Leader

Rev. Samuel W. Fallis, for 13 years book steward for the United Church publishing house, directing its operations, died Feb. 7 at his home in Toronto.

Dr. Luccock on Religion as "An Escape from Life"

Speaking at Christ Methodist church, New York city, two weeks ago, Dr. Halford E. Luccock, of Yale, scored the modern psychologists who interpret religion as an escape or defense mechanism. "The

most effective way of putting an end to these accusations that religion is an escape from life," he said, "is not to deny it but to accept it. Religion's profound necessity to man lies in the fact that it does provide a means of escape from life's prison-house. Thus the charge that would destroy religion becomes one of its highest claims. We should be grateful that there is such an escape, a shelter for the soul, but it should be an impulse toward, not a substitute for, righteousness. The person who scorns religion because it is an escape and binds himself by the limits of a physical world is living in a blank world. A faith that interprets facts in the light of high values takes man out of the prison house into freedom."

Fire Razes Vanderbilt University School of Religion Building

On Feb. 19, a fire destroyed Wesley hall, which housed Vanderbilt university's school of religion, student dormitories and faculty apartments. Vanderbilt is located at Nashville, Tenn. Wesley hall was one of the oldest buildings on the campus and it housed many of the theological faculty and students.

Baptists Report Drop in Mission Receipts

The board of missionary cooperation of the Northern Baptist convention summarizes the financial situation of Baptist missions as follows: The total unified budget for the fiscal year 1931-2 is $5,100,000. Of this total there should have been received by Dec. 31, 1931, eight-twelfths, or $3,400,000. The actual receipts to that date were $2,232,597, or $1,167,403 less than budget requirements.

Direct Testimony on Chicago's Unemployment Now Available

Under the title, "An Urban Famine: Chicago's Unemployed Speak for Themselves," a 25-page summary of the recent hearings on the unemployment situation held in Chicago is now offered the public. In this there is given not only a summary of the findings adopted by the large committee which conducted the hearings, but many pages of quotations from the direct testimony of the victims of this economic disaster. The summary has been prepared under the supervision of Prof. A. E. Holt, of Chicago theological seminary, who acted as chairman of the findings. Copies can be secured for 5 cents, the cost of mailing, from Prof. Holt at the Chicago theological seminary, 5757 University avenue, Chicago.

BOOKS RECEIVED

Samuel Seabury, a Challenge, by Walter Chambers. Century Co., $3.50.

The Management of School Money, by Henry C. Morrison. University of Chicago Press, $4.00.

Christianity, a Tale and a Moral, by Peter Fireman. Author, Trenton, N. J.

The Art of Speaking, by Jonathan Rigdon. Indiana Pub. Co., Indianapolis.

Men Who Stood Alone, by Mary Jenness. Ray Long & Richard R. Smith, $1.00.

Finding God, by A. Herbert Gray. Long & Smith, $1.50.

Cyclopedia of Evangelism, by Charles L. Goodell. Long & Smith, $1.00.

Christian Liberty and Church Unity, by M. G. G. Scherer. Revell, $1.75.

The Climax of Revelation, by Julian Scales Sibley. Revell, $1.50.

What Next? by John E. Calfee. Revell, $1.50.

The Archeology of Palestine and the Bible, by William Foxwell Albright. Revell, $2.00.

The New Films

These summaries and evaluations are supplied by the National Film Estimate service. Estimates are for three groups: A, intelligent adults; Y, youth (15-20 years); C, children (under 15 years).

Business and Pleasure

(Will Rogers) (Fox) Thin, artificial farce-comedy plot, built merely to frame the typical Rogers humor. As for acting, Will does nothing but be himself. Certain spots over-burlesqued and hence less funny. Wholesome, elementary, amusing for Rogers admirers.

A: Good of kind. Y: Very good. C: Good.

Hound of the Baskervilles, The

(English Production) (British Ideal) Third Sherlock Holmes story to appear recently from England, with a third entirely new cast. Holmes good, Watson better than two preceding. Story vividly told, but technique and direction are ordinary. Scenes of violent action clumsy and unconvincing. Interesting in many ways.

A: Fairly good. Y: Good. C: Good but exciting.

Lady with a Past

(Constance Bennett, Ben Lyon) (RKO-Pathe) Sophisticated comedy about very rich, vacuous people, to whom life is merely a woman-chase. To succeed, be merely physical, not intellectual. Heroine supposed to have no sex appeal until Ben Lyon, the playboy, skilfully teaches her how to exert it.

A: Thin. Y: Better not. C: No.

Road to Life, The

(Russian Production) (Amkino) Propaganda film, but skilful, absorbing portrayal of Russia salvaging its hordes of wild children, pauperized orphans of great war. Fine natural acting, striking technique, original camera effects. Grim, convincing picture of sordid reality. Much above ordinary.

A: Unusual. Y: Mature. C: Unsuitable.

Shanghai Express

(Marlene Dietrich, Clive Brook) (Paramount) Colorful, thrilling melodrama of characters on a Chinese train trip in tangled relationships. Excellent acting by heroine of very sexy past, by hero, who was her former fiance, by villainous chief of revolution. Somber, tense atmosphere of intrigue and violence.

A: Good of kind. Y: Doubtful. C: No.

She Wanted a Millionaire

(Joan Bennett) (Fox) Just another conventional movie. Poor girl wants rich husband and fine clothes—gets him but he proves horrible character—so back to the poor but honest hero, etc. Nothing to distinguish it, but practically harmless.

A: Mediocre. Y: Fair. C: Hardly.

Silent Witness, The

(Lionel Atwill, Greta Nissen) (Fox) Excellent British production, expertly screened from the stage play, and splendidly acted by notable cast. Intensely interesting from beginning to end. Human, appealing, convincing. One of the rare movies eminently worth seeing. Deserves support of whole intelligent public.

A: Very good. Y: Good. C: Little interest.

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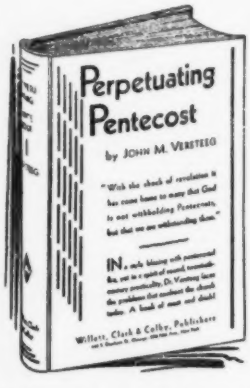
Here are four BOOK GUIDES especially suited to this season—for both ministers and laymen.



Dr. JOHN M. VERSTEEG believes that the chief need of the church in this great day of opportunity, is a rebirth of the spirit of repentance and spiritual awakening that was present in the historic Day of Pentecost—which he holds, was not a mere incident, but "a tremendous spiritual epic." His zeal is balanced by a twentieth century practicality as he applies Pentecostal principles to the problems confronting the church today.

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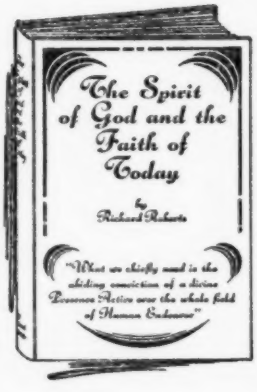
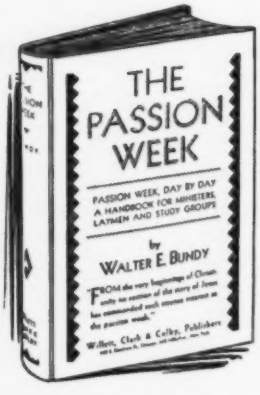


Can we today believe in the Holy Spirit? Dr. RICHARD ROBERTS believes we can; and in speaking of the Holy Spirit, he is not fishing around in some pietistic fog. He faces today and its problems. He says: "What we chiefly need is the abiding conviction of a Divine Presence active over the whole of human life."

Dr. Roberts frankly faces the fact of the diminishing influence of the church as a spiritual force. But he does not despair. The solution he finds in the recovery of the sense of the presence of the Holy Spirit, and a new life conditioned by the indwelling of that Spirit in the circle of human relationships. ($2.00)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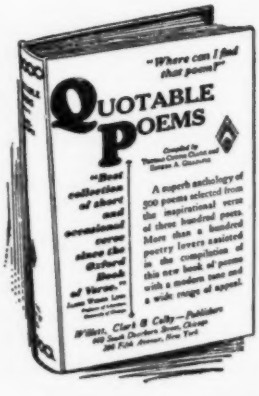

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